

Lands and Peoples

THE WORLD IN COLOR

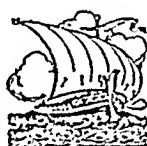
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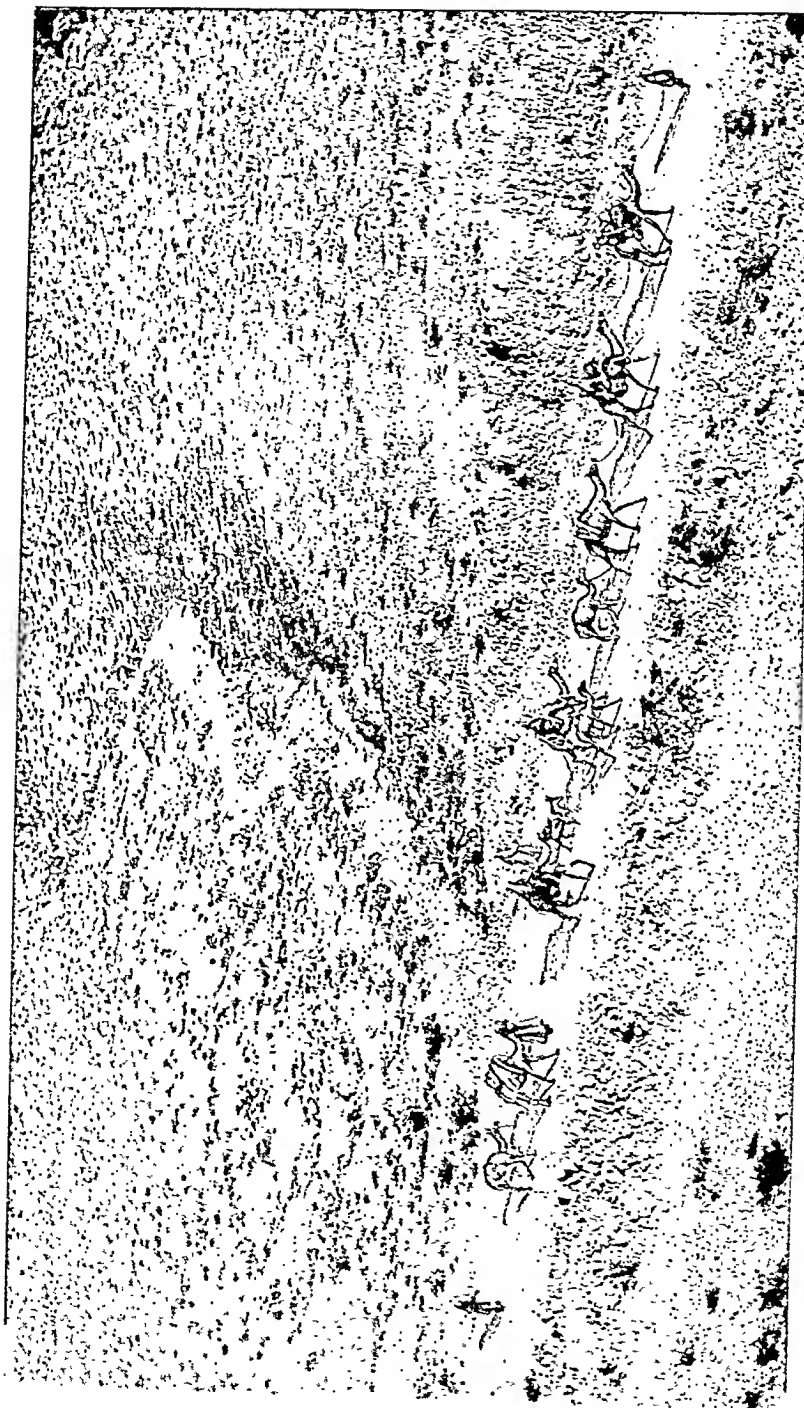
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Volume IV

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Photo, V. S. Manley

A CARAVAN PASSING THROUGH BOLAN PASS TO AFGHANISTAN

In summer the parched traveler on Bolan Pass is met by the bitter smell of sagebrush and the blinding glint of heat waves on dry sand; and in winter by such an icy wind from the peaks that men and camels have frozen to death. But these disadvantages were as nothing to the danger

of plundering marauders from Baluchistan that existed until the treaty of Gandamak (1879), which placed the Pass under British control. For there is one strategic point—at Sir-i-Bolan—where the passage makes it possible for a small band to hold up a caravan.

ARID AFGHANISTAN

A Nation of Highland Warriors

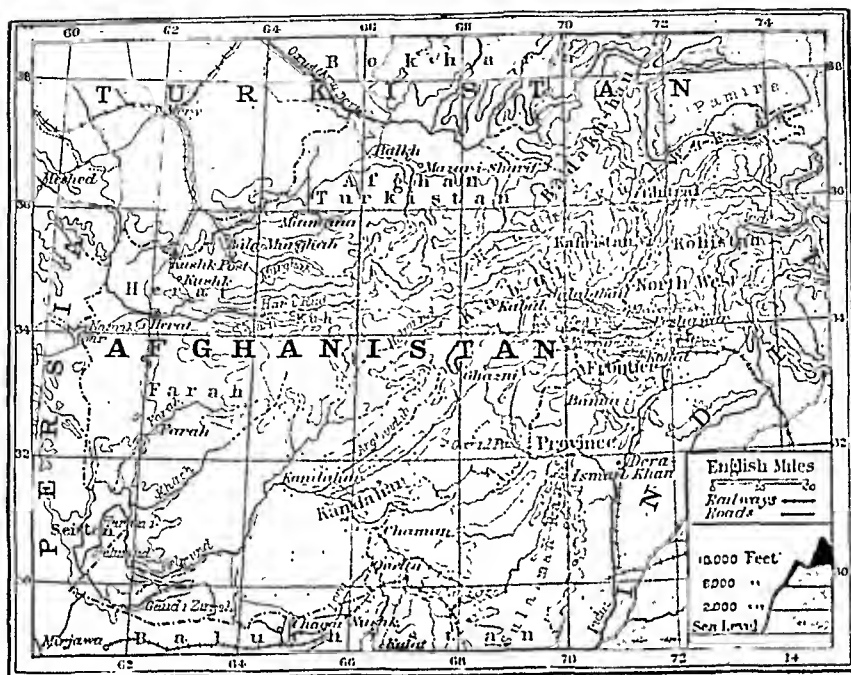
Beyond the rugged mountains that bound India on the west from Chitral to Baluchistan lies the Mohammedan state of Afghanistan. In this mountainous land dwell the wild tribes to whom one usually refers as Afghans. The various tribes, however, differ greatly from one another, though all Afghans are born fighters, intensely independent and (with the exception of the pagan Kafirs) fanatical. Though wireless and aeroplanes are used in Afghanistan and the king has motor cars, there are few roads and no railways. The ancient caravan routes are still in use. The land is virtually closed to foreigners and some parts are almost unexplored.

ASIA is the world's largest continent. It has mothered the wonderful civilizations of India and China, with which the travelers of the Middle Ages made us acquainted at the period of their decline. From west to east the continent stretches from the Suez Canal for 6,700 miles to Bering Strait, and from north to south it reaches from Cape Cheliuskin (Severo) for 5,300 miles to, approximately, Singapore. Its climate varies from the arctic to the tropical, and barring the islands off its shores, the continent presents a solid parallelogram scalloped with the peninsulas of Arabia, India, Indo-China and Kamchatka. The Japanese archipelago is the largest of various offshore islands.

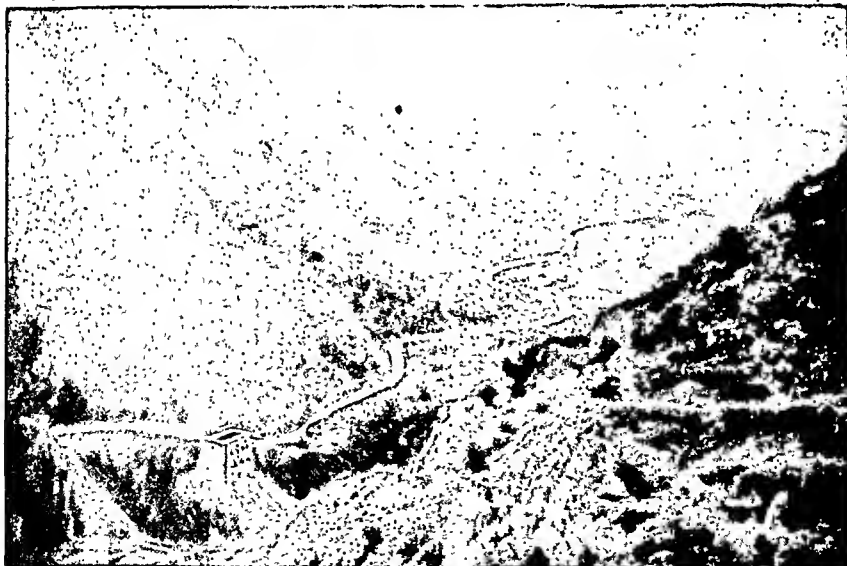
The Altai range marks the northern limit of cultivation, while fertile grasslands creep along the valley of the Amur and on to the Pacific. Central Asia is, however, an elevated tableland ranging from ten to seventeen thousand feet in altitude, which extends from the Pamir to the Gobi Desert with the Himalayas for its southern boundary. (The Gobi is only four thousand feet above the level of the sea.) This central tableland has lakes of salt. It shows evidences of having been visited by devastating sandstorms. Of what the sand may at the same time have destroyed and preserved, further reference will be made. The Himalayas, "the Abode of Snow," which contain the highest peaks on earth, are the dividing wall between the north and the south. To the north the climate is often unkind, and in some parts the people have been pinned

to the seeking of the bare means to existence. To the south abundance of food and ease of finding shelter have permitted the development of a high degree of civilization. Of rivers, China possesses in the Yangtse Kiang the longest on the continent. It is navigable for fifteen hundred miles. India's Brahmaputra, the Ganges with its tributaries and the Indus are among the great rivers of the world. The Irawadi is hardly less important. Of mountains and rivers Asia has a lion's share. She has not, however, many lakes.

Afghanistan is the most important Mohammedan state in the Middle East. Though a Persian word for highlander may explain the term Afghans, Afghan chroniclers call these people Beni-Israel and claim descent from King Saul through his grandson Afghana. The country borders on Baluchistan, Persia, Russian Asia and the Northwest Frontier Province of India. Mainly mountainous, the land rises gradually from the stony deserts in the south to the Hindu Kush in the north, a continuation of the Himalayan system called the Roof of the World. The isolation of the people is due in part to the fact that the northern spurs of these mountains present impassable barriers; some peaks reach skyward twenty-four thousand feet and even some passes present the traveler with glaciers, nineteen thousand feet above the sea. This causes the climate to vary sharply not only from season to season but from noon to night. In summer the temperature sometimes rises as high as 100 degrees, but in winter the cold is correspondingly intense; an icy wind



AFGHANISTAN: MOHAMMEDAN STATE OF THE MIDDLE EAST



GRIM KHYBER PASS CONNECTING INDIA WITH AFGHANISTAN

This narrow, gloomy defile, running through the Khyber Mountains, in Eastern Afghanistan into Indian territory, is the only path by which heavy traffic can pass from the one country to the other. It has always been an important strategic point and the scene of severe struggles. The road from Peshawar to Kabul was made by the British.



THE HISTORIC AND BEAUTIFULLY SITUATED CAPITAL OF AFGHANISTAN

Kabul is picturesquely placed on a high plateau, some 6,000 feet above sea-level, and is surrounded by a fertile district. Within its walls the scene is less striking; the streets are narrow and tortuous, and the houses, of brick and wood, are mostly windowless. The city has numerous historical associations, and played an important rôle in the Afghan wars.

blows down from the snow-covered mountains and whistles through the narrow valleys, while the thermometer falls below zero.

Except for the military road through Khyber Pass between Peshawar and Kabul, the traveler must follow the valleys and climb the passes by the few rough trails that exist. Much of the region has seen no European since Alexander the Great marched through the country in 326 B.C. on his way to India; and traveling is rarely undertaken even by the natives save in huge camel caravans well armed against brigands.

Deep canyons gash the central highlands. There is one defile between Kabul and Herat, ninety feet in width, that is bordered on each side by fifteen-hundred-foot limestone cliffs: for the same volcanic action that upheaved the Himalayas raised this region, fold on fold of sedimentary rock. In the mountains west of Kabul there are also great boulder bed terraces left by retreating glaciers.

The Afghans have been skillful in irrigating the narrow valleys, especially in the north where the villages are half hidden in spring by the blossoms of the orchard trees. The vineyards are famous

throughout Asia, and the valley of the Herat is noted for its melons. From Kandahar great caravans take fruit down to Quetta, the military station in Baluchistan guarding Bolan Pass. All kinds of ordinary fruits are grown, besides mangoes and pomegranates. In both the south and east two harvests are gathered; the spring crop consists of wheat, barley and lentils, the autumn crop of rice, millet, corn and tobacco. Two other products of value are asafetida and castor-oil.

Afghanistan is comparatively rich in minerals, among which are gold, silver, coal, iron and lead, while the northern part contains copper. However, no organized attempt has been made to develop these resources.

Armed caravans with cattle, horses, and pack animals laden with fruit, silk, carpets, drugs, the wool and skins of the fat-tailed sheep and articles made of camels' and goats' hair make their way to Peshawar, Lahore, Quetta and Bokhara. They bring back tea, sugar, indigo and cotton goods—if the caravan is not plundered along the way by untamed hillmen.

The highlanders do not call themselves Afghans. Certain of the tribes speak

Persian, others Pushtoo, a Persian language to which a number of words from other languages have been added. The most important tribes are the Durani, a people of Persian origin, who have ruled Afghanistan since 1747; the Ghilzais, a race famous for their swordsmanship, who occupy the land between Kabul and Kandahar; the Hazaras, the descendants of Tatars who came from Mongolia and who are more trustworthy than the other Afghans, as some of them enlisted in the Indian Army as sappers; the Turkish Tajiks and Uzbeks of Afghan Turkestan, the former of which are sometimes employed as domestic servants and in

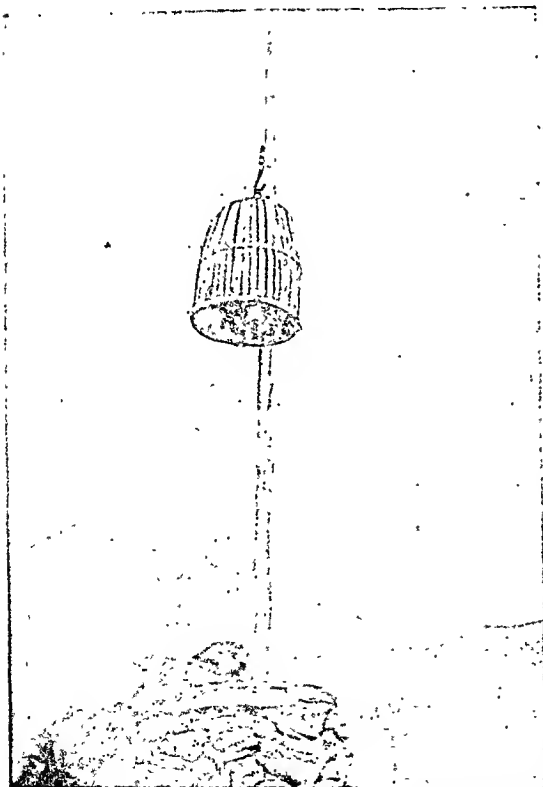
other subordinate positions; the Aimaks, also of Turkish extraction, who are found on the plains of the Oxus; and the strange Kafirs of Kafiristan in the Hindu Kush. The Kafirs are the descendants of the people who claimed to be compatriots of the Greeks and who gave Alexander and his army a royal welcome.

All of these tribes, save alone the Kafirs, who are ancestor worshippers, are Mohammedans and have in common certain customs, such as blood feuds, and reprisals; but they hate and distrust one another. Though there is a king, who is aided by a Parliament, his word is law only where it is supported by the bayonets of his soldiers. The Afghans are primarily a nation of horsemen. They also breed horses and annually send hundreds to India.

As a race the Afghans are tall, with hooked noses. Their long black hair is greasy. It is said that an Afghan is washed twice—at birth and just before burial. Their religion teaches them hospitality to the guest who has eaten with them; but an expert can steal a blanket from under a sleeping man without awakening him.

The Afghans, however, have no equals at guerrilla warfare. In a country where every man carries his life in his hands naturally everyone is a soldier, though discipline, even in the regular army, is extremely bad, according to Western standards.

The national costume consists of baggy, dirty-white, pajama-like trousers, a shirt worn outside them and a waistcoat, often elaborately embroidered, over which is sometimes worn a voluminous cloak. On the head is a kullah, or skull-cap, around which is wound a turban with ends falling down the back. The poor wear nothing on their feet or sometimes grass sandals,



Crawford

CAGE OF DEATH IN A LONELY PASS

If one could peer through the bars of this cage there would be seen a little rubbish on the floor which was once a man caught thieving in the Lataband Pass from Afghanistan into Bokhara. He was placed in this iron cage to starve.



BOURNE & SHEPHERD

THESE OFFICERS are recognizable as members of the Sikh religion (founded in the 15th century) by their uncut beards, the ends of which are hidden by their turbans. The Sikhs, a Punjab religious community, are forbidden by their religion to cut their hair. The Punjab was annexed to British India following the submission of the Sikhs in 1848.



© E. N. A.

INDIAN HUNTSMAN WITH HIS GREAT LONG BOW AND ARROWS

This wily huntsman, who is drawing his bowstring in preparation for a shot, is a Bhil tribesman of the hill forests of Central India. The Bhils wage fierce warfare against the tigers that prey on their cattle and sometimes even prowl about the villages. Through this archer's cummerbund, or sash, are stuck his iron-pointed arrows and his sword.

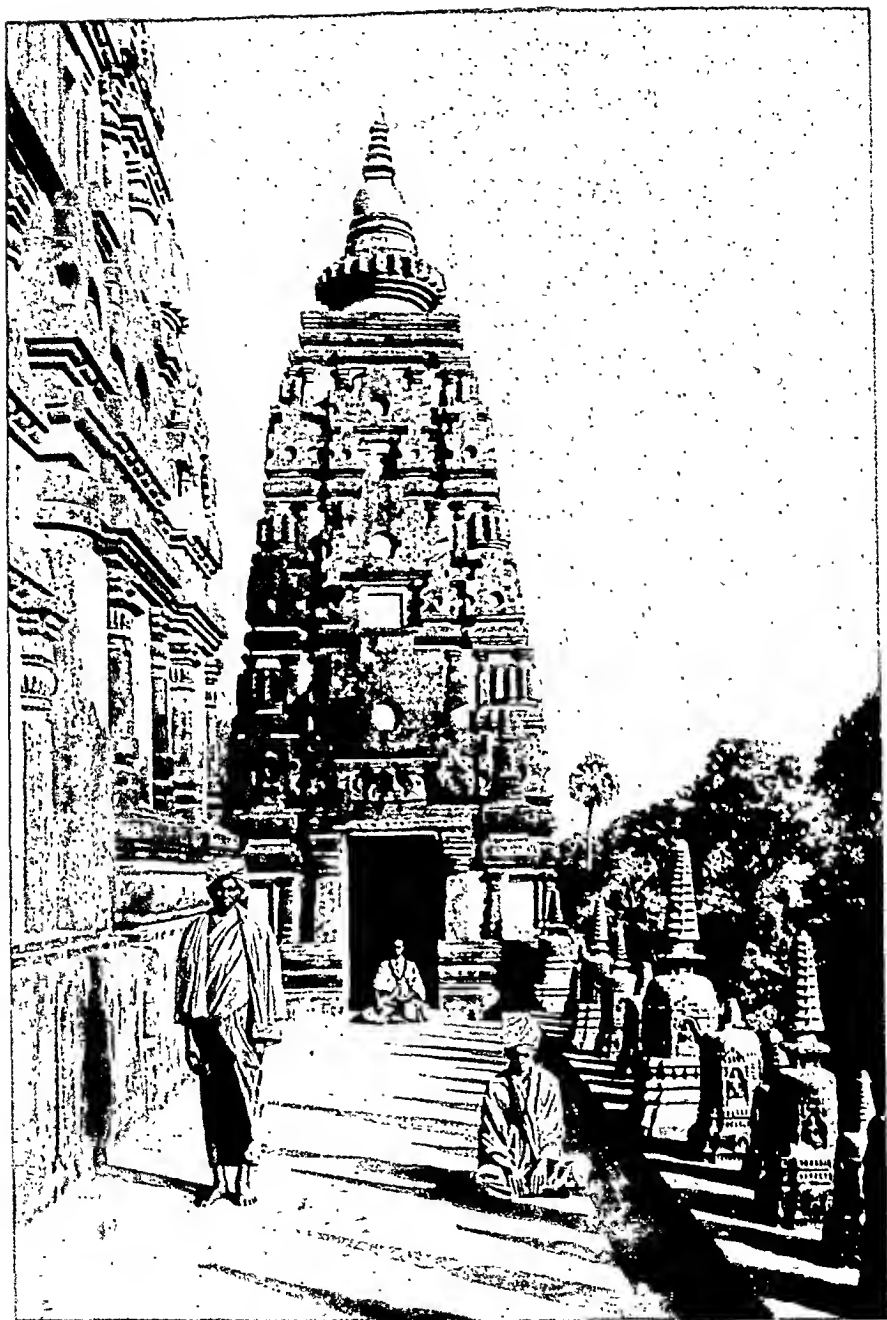


Walker

THOUSANDS OF PILGRIMS ENCAMPED BY THE GANGES AT ANUPSHAH FOR A RELIGIOUS FESTIVAL

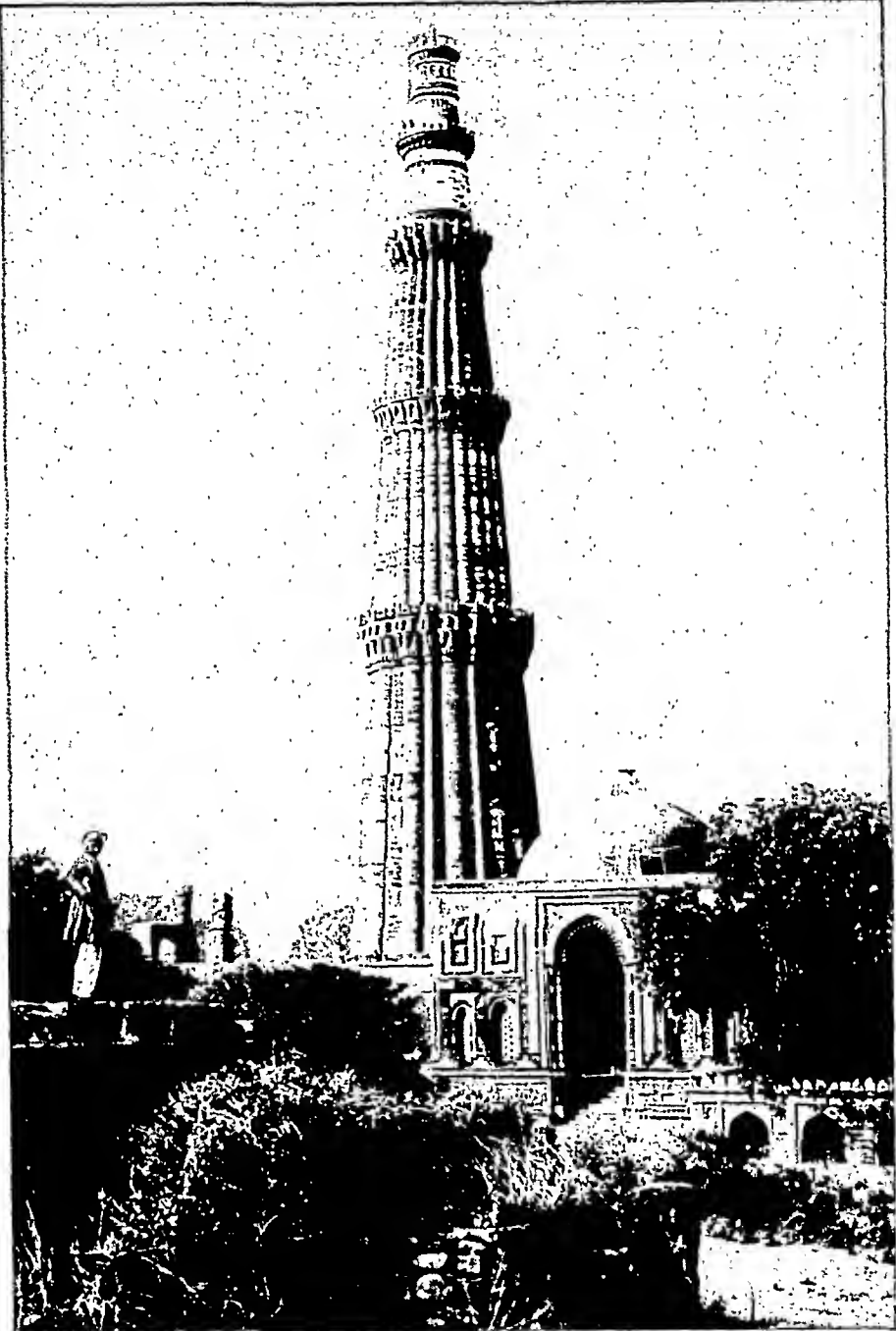
Whole families come from all parts of India to bathe in the waters of the Ganges during the great festival that is held every November at the full moon. They believe that as they cleanse their bodies in the holy waters so they free their souls from sin. As so often happens in

the East, the occasion is also one of merry-making, and all the attractions of a country fair are present. Tents, carts, animals and people are all mixed up in a hopeless jumble and the noise is deafening, since Orientals shout as loudly as possible when they get excited.



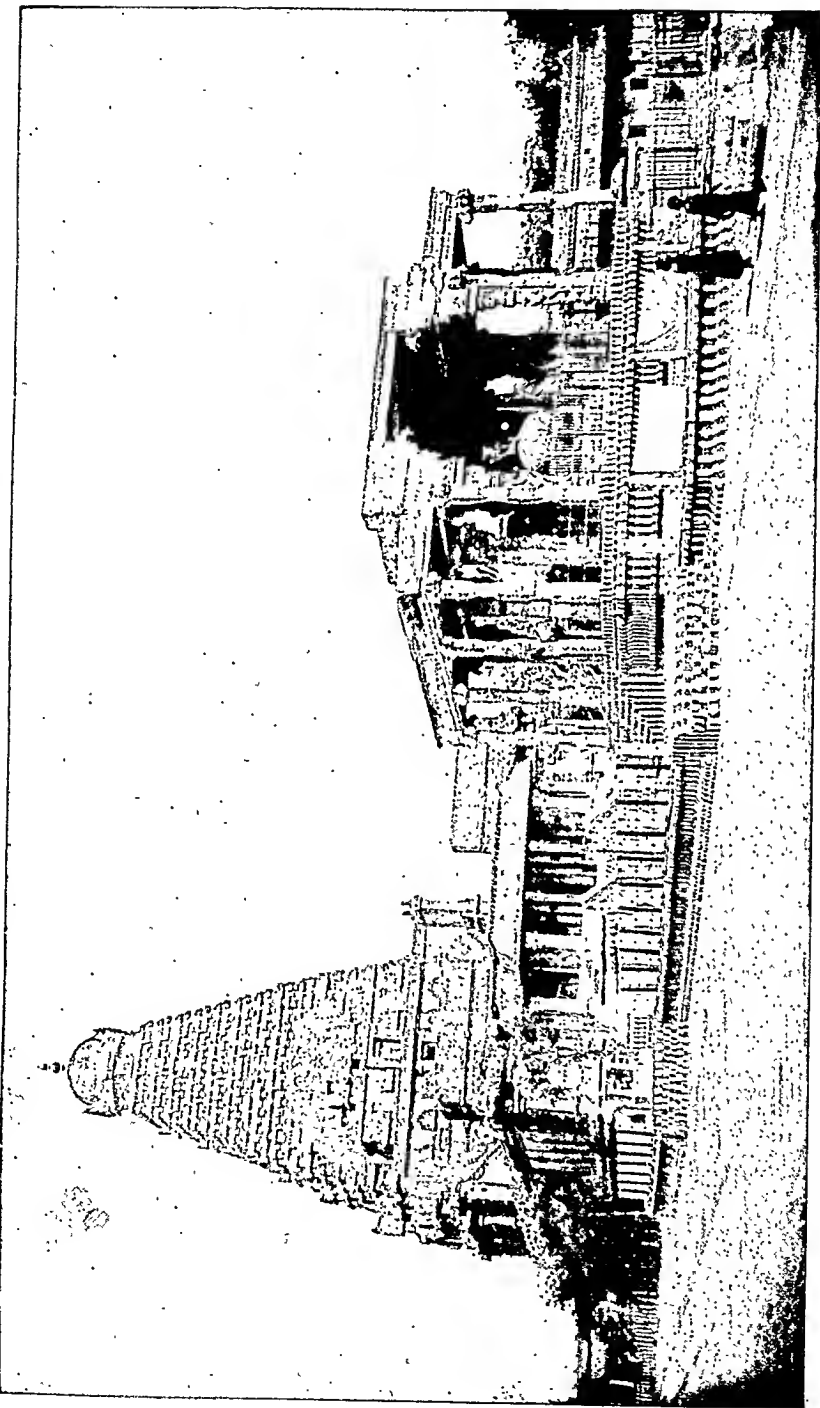
WALKER

BUDDH GAYA, in Bengal, is one of the most holy places of the Buddhist religion because there Gautama Buddha, the "Light of Asia" is believed to have received enlightenment. A huge pagoda marks the holy spot. The terrace, shown above, runs around the temple, and the strange stone ornaments on the right are shrines that have been erected by pilgrims.



© REALISTIC TRAVELS

KUTB MINAR, which is about eleven miles south of Delhi, is considered the most perfect tower in the world, and is one of the architectural wonders of India. It is built in five stories and rises to a height of over two hundred feet. The summit is reached by flights of steps. A cupola was added, but it was destroyed by an earthquake in 1803.



Conyn

IMPRESSIVE MANY STORIED TOWER OF THE GREAT HINDU TEMPLE AT TANJORE IN MADRAS

This thirteen-story tower, which is not unlike a pyramid in shape, is fully a hundred and ninety feet in height, and the entire upper portion of it is decorated with carvings. The temple, but little altered from its original form, is one of the oldest in Northern India. In the foreground

of the photograph, upon a raised platform surrounded by carven pillars, is a nandi (bull) over twelve feet high and sixteen feet long. It was sculptured out of a block of black granite and is anointed with oil every day by the Faithful, so that it shines lustroously.

INDIA'S SACRED PLACES

shrines of Siva and his wife, and rising above all, the gate-towers, all of them covered with carvings of gods and goddesses and of all kinds of strange animals, snakes and birds.

Two miles from the temple there is a lake with an island in the centre from which a graceful pagoda rises among the trees. A smaller pagoda adorns each corner of the island. Every January, at the time of the full moon, a festival takes place at this lake. The images of the god and goddess are brought on sacred cars from the great temple, thousands

of worshipers pulling on the ropes. When the lake is reached, the images are placed on a decorated barge. In the evening the tank is illuminated with millions of lamps and there are fireworks, and, by torchlight, the god and goddess are pulled around the lake in their barge.

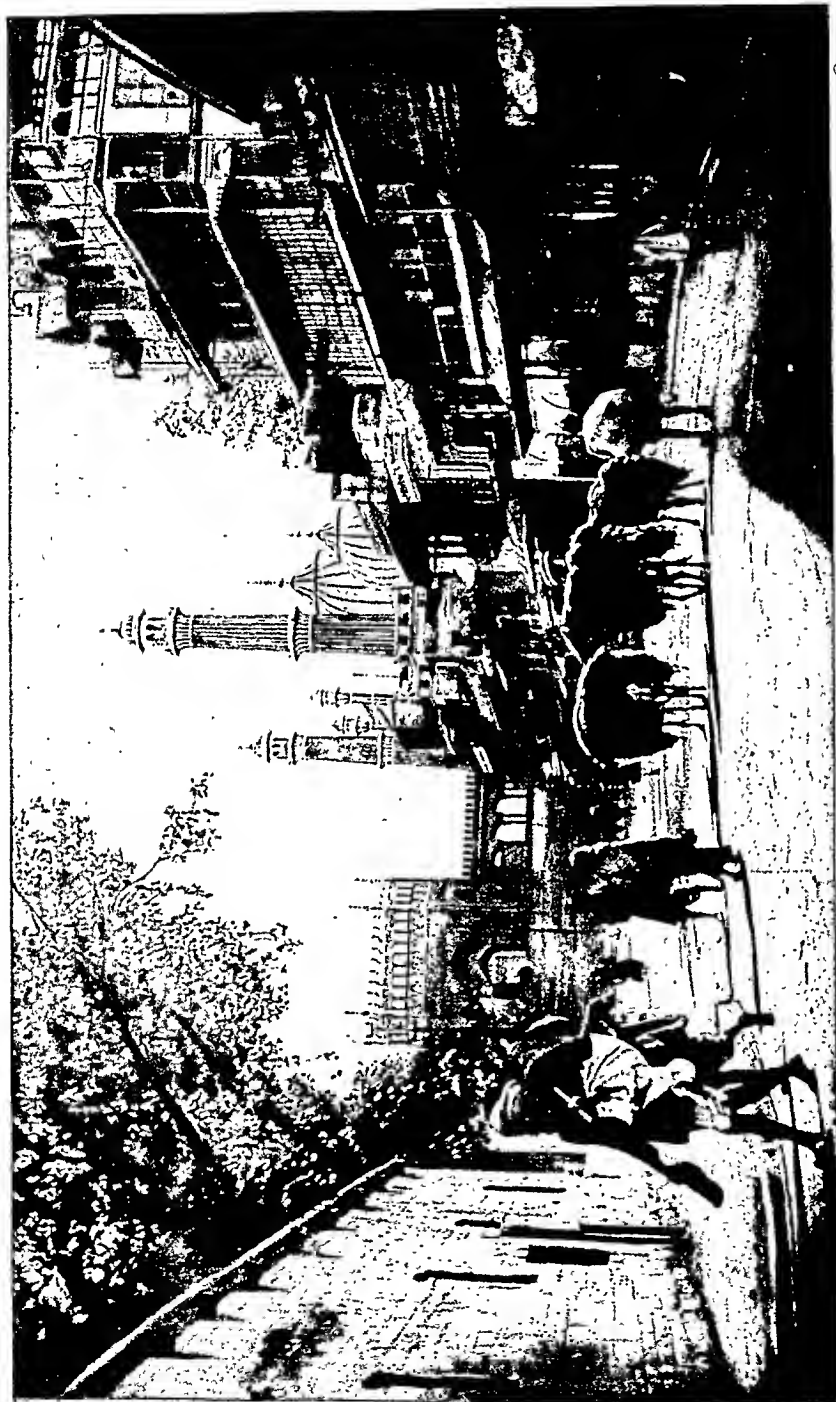
South India has many such temples and such festivals. On the island of Srirangam, in the Cauvery River, stands the largest temple in the world. It is more like a sacred city than a temple. Its outer wall is more than two miles around; it has seven courts one within the other,



Chiroi

BEGGAR AND FOLLOWER OF VISHNU PLAYING UPON THE VINA

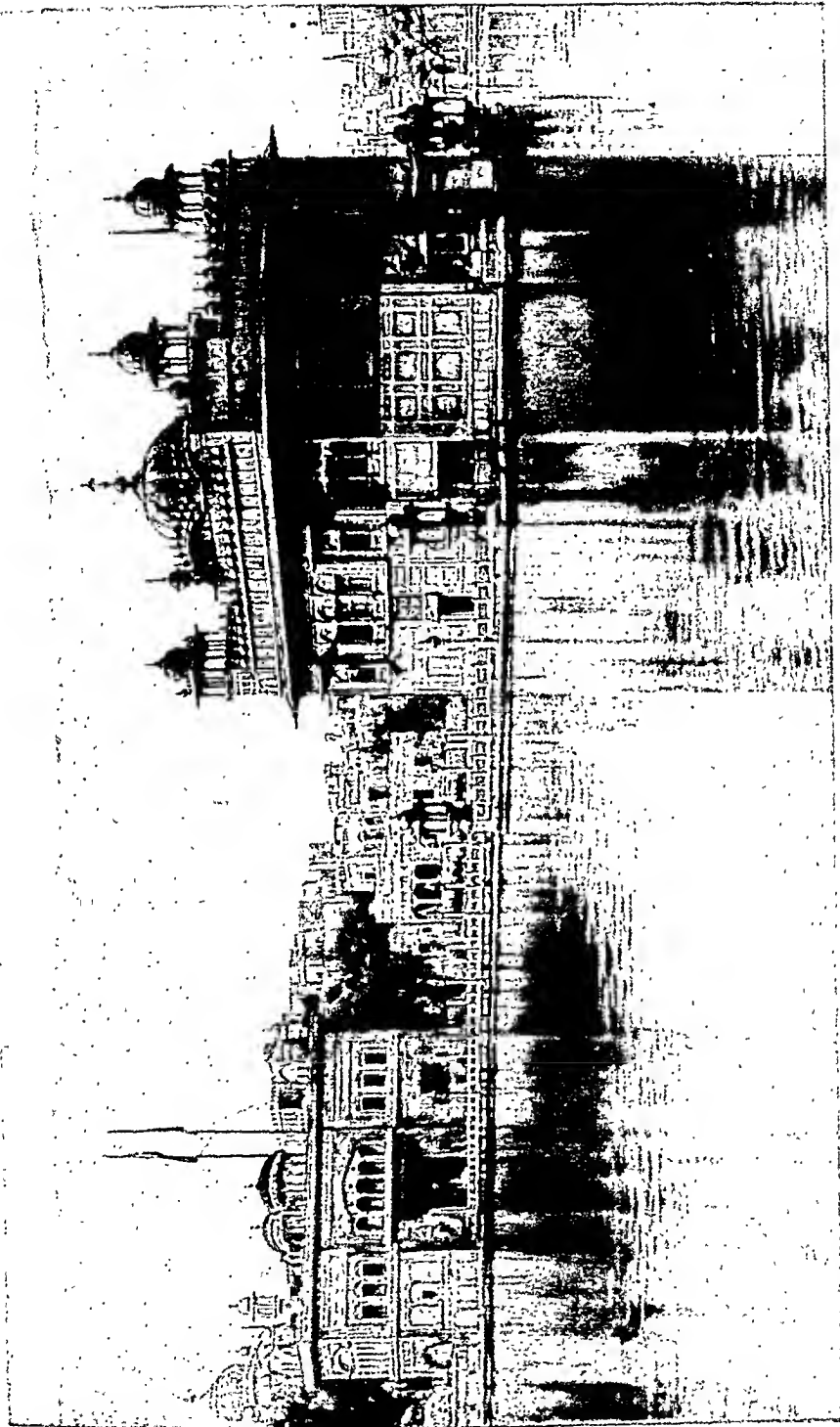
As a votary of Vishnu it is considered to be almost his duty to beg for alms as he plays and sings. He sits by the wayside with the sign of Vishnu painted upon him for all to see. The vina, believed by the Hindus to have been played by their gods, is made of a length of bamboo with a resonating gourd at each end.



THREE GATEWAYS give access to the courtyard of the Jama Masjid, and a long flight of steps leads up to each. Sometimes bazaars are held on these stairways and the tourist finds spread before him rugs, shawls and embroidered muslins, gold and silver filigree work, jewelry and carved

ivory. It was on the site of the mosque that the Persian raider, Nadir Shah, watched while his army cut off over a thousand human heads. Nearby Chandni Chauk, the Silver Street of Delhi, 74 feet wide, is lined with warehouses and shops dealing in gold and silver work, and embroidery.

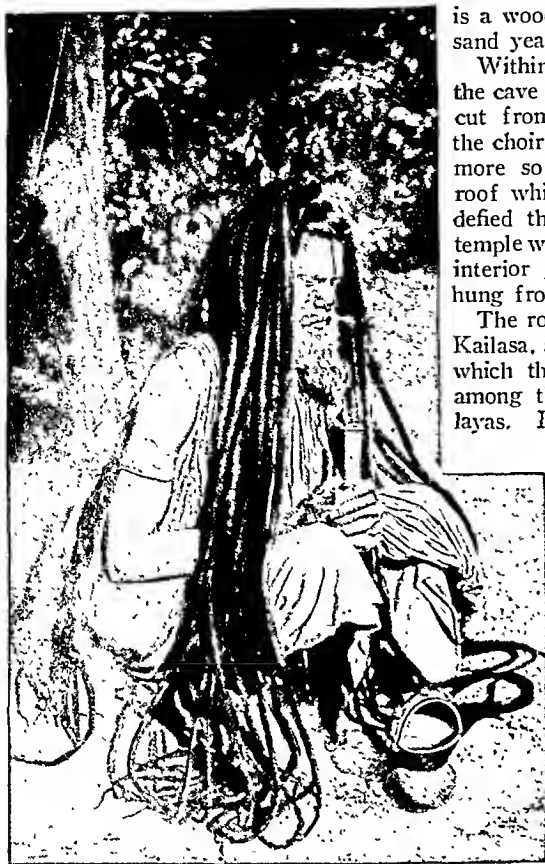
© E. H. A.



CHURCHES

AMRITSAR'S GOLDEN TEMPLE is the sacred place of the Sikhs. It stands in the centre of the Pool of Immortality. The four doors are of silver, and white marble forms the lower portions of the walls, gilded copper the upper stories. Verses from the Granth, the scriptures of

the Sikhs, are inscribed on the walls of the richly gilded and painted interior. A white marble causeway fully two hundred feet long, with ornate painted and gilded lamps on either side, leads to the temple. Foreign visitors may enter the building only through a north door.



SNAKE-LIKE LOCKS OF A FAKIR

Lynde

To acquire saintliness, the Hindu fakir with this extraordinary headdress has added ropes of twisted goats' hair to his own locks. When he travels, he coils the mass around his head in a sun-resisting turban.

a Hall of a Thousand Columns and fifteen towers. In North India the temples do not cover so large an area, but the really ancient ones are architecturally very wonderful.

Again, hundreds of years ago, a big cave would be made into a temple. One of the oldest of these, in the western Ghats, is called the Karli cave. The rock-hewn front has suffered in the passing of centuries. Over the main entrance is a huge window by which the cave is lighted, and in that window there

is a wooden screen more than two thousand years old.

Within, the rock is wonderfully carved, the cave containing forty-one huge pillars cut from the solid rock. It resembles the choir of some Norman cathedral, the more so because of its ribbed wooden roof which for two thousand years has defied the ravages of time. When this temple was used for Buddhist worship, the interior glowed with gold, and banners hung from the vaulted roof.

The rock temple at Ellora is called the Kailasa, after the heaven of the god Siva which the Hindus believe to be located among the eternal snows of the Himalayas. In the eighth century of our era, a Hindu king ordered the temple to be hewn from the mountainside to commemorate his victories. The rock has been cut away from around it so that it stands in a pit surrounded by walls of rock as we can see in the photographs. Without and within, every foot of its walls is carved. Around its base runs a border of elephants that seem to be carrying the temple upon their shoulders. It is probably the most remarkable example of rock-carving in existence.

India has many holy cities such as Benares, Allahabad, Muttra, Nasik, Brindaban, Ajodhya and Conjeeveram. Each of these is held sacred because it is connected with some event in the life of a Hindu god. Ajodhya was the birthplace of Rama, and Brindaban, the scene of certain celebrated deeds of Krishna. Every year these places are visited by thousands of pilgrims and some by hundreds of thousands. Every twelve years a great religious festival is held at Allahabad, where the Ganges and the Jumna meet, at which the pilgrims are estimated to number three millions, all of whom bathe in the river in the hope of being cleansed of their sins.

All the rivers of India are sacred to the

row street. There are pilgrims wherever you turn, sprinkling holy water as they walk, hanging garlands of flowers around some idol, sitting on a bed of spikes or torturing themselves in ways that fill Westerners with amazement. Besides the greater gods many lesser divinities are worshiped.

Many Gods and Goddesses

These Hindus believe in one Supreme "Essence" called Brahm that resides in everything. They do not think of Brahm as a personal spirit; they refer to it as "that."

They believe that Brahm has left the control of this world to three gods named Brahma (the Creator), Vishnu (the Preserver and Friend of Man), and Siva (the Destroyer). They believe that Vishnu and Siva have had many incarnations. They say, for instance, that Vishnu lived in this world as Krishna, as Rama, as Buddha and so forth. They believe also that these gods had wives and children. Some of the goddesses are worshiped as much as their husbands—for example, the beloved Sita, wife of Rama, and Kali, the wife of Siva, the terrible goddess of Bengal. Sita is thought of as a pure, faithful and loving woman, an example to all women; but Kali delights in blood, and goats are slaughtered for her in her chief temple in Calcutta. Of India's millions more than two-thirds follow some sect of the Hindu religion.

The Mohammedan Invasion

From the year 1021 A.D. onward, successive Mohammedan conquerors burst through the mountain passes into North-west India. Each century brought fresh waves of Moslem invaders, and kingdoms rose and fell. In one invasion the ancient city of Delhi was captured, and on the ruins of one of its temples the conquerors built a magnificent Tower of Victory. Gradually the Mohammedans have settled in India until they form an important section of the community. They are a proud people, these Islamites, and they have much of which to be proud, for it was their ancestors who built the splendid

sandstone and marble palaces at Agra and Delhi, to say nothing of the famous Taj Mahal. You may have read in the article on Arabia how Mohammedanism originated. The innate antagonism between the invaders and the native Hindus is evident when we recall that the Mohammedans believe in one God (Allah) whose prophet is Mohammed, who wrote the Koran under divine inspiration. They also believe in propagating their belief by the sword.

Their mosques are of great beauty. All the large mosques and many of the smaller ones have two minarets—tall, slender towers, from the balconies of which the call to prayer sounds out five times each day.

The Essence of Buddhism

Buddhism was founded in India but has almost ceased to exist in the land where it arose, though there are millions of Buddhists in Ceylon, Burma, Siam, Tibet, China and Japan. Its founder, Gautama Buddha, born supposedly between 552 B.C. and 562 B.C., is now claimed by Hindus to be an incarnation of their god Vishnu. Gautama, who is more fully explained in connection with China, taught the vanity of human desire. Declaring material things unworthy of men's love, he held that one must achieve a state where he wishes for nothing, before he can cease to be—that is, enter into Nirvana. He must become indifferent to pain, as to pleasure—a conception that accounts in part for certain practices. On leaving the body, his spirit enters into another form of life, wherefore to take life is sinful. The virtues of a Buddhist are purity, patience, contemplation and almsgiving.

There is, however, a religion in India very much like Buddhism that arose about the same time—Jainism. It has scarcely more than a million followers, but is represented by many splendid temples. In Mysore, on a hilltop, there stands a huge idol of a Jain saint hewn from the solid rock. It is nearly seventy feet high. For a thousand years that great image Vardhamama, the founder of Jainism,

taught that everything—even trees and water—has a soul, which journeys from body to body; that no living creature must be killed and that to escape from the toil of existence one must practice gentleness, liberality, piety and repentance.

The Semi-Military Sikhs

About 1500 a great Indian teacher named Guru Nanak attempted to unite the Hindus and Mohammedans. Taking some of the best teachings of each, he founded a religion called Sikhism, whose holy book is the Granth. The Mogul Emperor Akbar gave the Sikhs a plot of land in Amritsar on which they dug a large tank called the Pool of Immortality, in the middle of which stands their "Golden Temple."

As the years passed, persecution drove the Sikhs to arms, and they became a powerful fighting sect. Living together in the Punjab, they developed into a semi-religious, semi-military state, and their great leader, Ranjit Singh, "the Lion of the Punjab," became the undisputed master of that part of India. In 1845 the Sikhs invaded British territory and lost Lahore. In 1848 they massacred the British officers at Multan and precipitated a second war, in which they were defeated at Gujrat in 1849, and which led to the annexation of the Punjab to British India. The Sikhs later formed some of the finest regiments in the Indian Army. To-day they number a little over four and a third millions.

Followers of Zoroaster

On the Malabar Hill, outside Bombay, there stand five grim buildings called the Towers of Silence, of which, more anon. On their walls sit rings of vultures. Close at hand is another building called a fire temple. Here we meet a religion followed by the Parsees, whose Prophet was a Persian named Zoroaster. Though living in India, the Parsees are not Indians but Persians who were driven from their own land hundreds of years ago by Moslem conquerors. They found a refuge in and around Bombay where they now are influential, though they number

only a little over one hundred thousand. They believe in one god whom they call Ahura Mazda (Lord the All-Knowing), and also in a sort of devil who is always warring against what is good. One strange custom distinguishes them from all other peoples. Believing that earth, air, fire and water are sacred, they are in a difficulty as to the disposal of their dead, for the sacred elements must not be defiled. The dead are therefore carried into the Towers of Silence and placed on gratings where the bones are picked clean by the vultures, then dropped into a pit.

Finally let us go down the hill to the seashore. The sun is setting. There on the beach stand companies of Parsees praying, with their faces toward the setting sun. In their temples, they have sacred fires continually burning on the altars. The Parsees regard sun and fire as symbols of the great God who is the source of all light.

The God of Common Sense

Let us not leave this land of multitudinous gods and goddesses without naming Ganesha, the Hindu deity of common sense. To him supplication is made before undertaking any venture of serious import. This god is represented as having the head of an elephant and the body of a gigantic child. Now while it is true that the elephant is credited, because of the great size of its head, with being possessed of wisdom, this legend is also told to account for the bizarre appearance of the humble god not alone of the temple but of the hut and the wayside. When Ganesha's mother first beheld him, her gaze was so brilliant that it burned off his head. The child's father, Siva, to remedy this mishap, sent forth servants who were to bring him the head of the first living creature they saw with its face toward the north. Before they had proceeded far they came upon a huge elephant lying with its pillar-like legs stretched in sleep and its face turned toward the north. The head of this beast they cut off, and Siva grafted it to Ganesha's neck.

INDIA'S MILLIONS

In Crowded City and Jungle Village

Of our four articles on India, this one deals with the life of the people. The Indian of the large town, who lives in contact with the European and the marvels of Western civilization, is a very different person from the simple villager who may live a hundred miles or more from the nearest railway station. Besides the Indian races, there are such tribes as the Todas and Bhils, who were driven to the hills and jungles many centuries ago by their conquerors and are shy and usually peaceful folk. The peoples of India differ from each other as much as the nations of Europe, but, speaking generally, the ways of life in town or village are much the same all over the country.

THE orthodox Hindu traces the history of his land nearly five thousand years, but modern scholars place little faith in these legends. After 2000 B.C. Aryan tribes from the North entered India and finally subdued the aborigines such as the dark-haired Dravidians, but the first actual account gives as 557 B.C. the supposed date of the birth of Buddha. The country split into many separate states which made comparatively little resistance to Alexander the Great in 327 B.C. His successors attempted to maintain the Greek influence with indifferent success.

There were Arab invasions before 700 A.D., but about 750 the invaders were expelled. By 1001 the Sultan Mahmud of Ghazni had permanently established Mohammedan power on Indian soil. In 1398 Timur-leng (Tamerlane), the Tatar, defeated the King of Delhi and proclaimed himself Emperor of India, but his descendant, Akbar, was the real founder of the Mogul Empire. His reign was almost exactly contemporaneous with that of Elizabeth of England. His grandson Shah Jehan, who built the Taj Mahal, was supplanted by his son Aurungzebe (Aurangzeb), who raised the Mogul Empire at Delhi to its highest pitch of splendor, but afterward ruined it by over-expansion; and in 1759 Nadir Shah's Persian highlanders sacked Delhi, after which his viceroys formed provinces into independent states.

Meanwhile Vasco da Gama, sailing from Portugal, had reached India by sea. Portuguese, Dutch, French and

English established trading posts and their rivalry led to armed conflicts in which final success came to England. The empire thus founded was at first administered by a mere commercial company, the East India Company, and the first governor-general, Warren Hastings, had to maintain British supremacy in the face of the hostility of powerful Mussulman sovereigns. His successors extended the area of British rule and most of the native states were brought under the control of the East India Company. There was much discord, however, and much fighting. The great mutiny occurred in 1857, and two years later the Crown took over the administration. More than half the territory is administered by British officials but there are nearly seven hundred native states of varying sizes which are semi-independent, though the Indian government keeps a watchful eye upon them. The King of England is also Emperor of India, and King George V went to India to be crowned.

Not quite all of the peninsula of India is governed by the British. A small area under French rule comprises five colonies of which Pondicherry on the coast south of Madras is one of chief importance. Founded in 1674, it has been taken and later restored by the Dutch and the English in turn. Portugal claims territory along the west coast containing salt works and manganese mines. This consists of Goa, Damao—north of Bombay—and Diu, a small off-shore island. But British India comprises practically three-fifths of the peninsula, while the



Walker

AMONG THE MIGHTY HIMALAYAS, GUARDIAN MOUNTAINS OF INDIA'S NORTHERN FRONTIER

Along the northern frontier of India there runs that double wall of mountains, the Himalayas, which contains Mount Everest, the world's highest mountain, and many other peaks over twenty thousand feet in height. In these mountains live such hill tribes as the Ghurkas, Bhutias, Garhwalis and Kumaonis, and in the foothills are hill stations like Naini Tal, Mussoorie, Simla and Darjeeling, whither Europeans go in the summer. There are no roads in the Himalayas, but only tracks which have been used by the hill people for centuries.



Peter

DARJEELING AND THE SNOW-CAPPED GIANTS OF THE HIMALAYAS

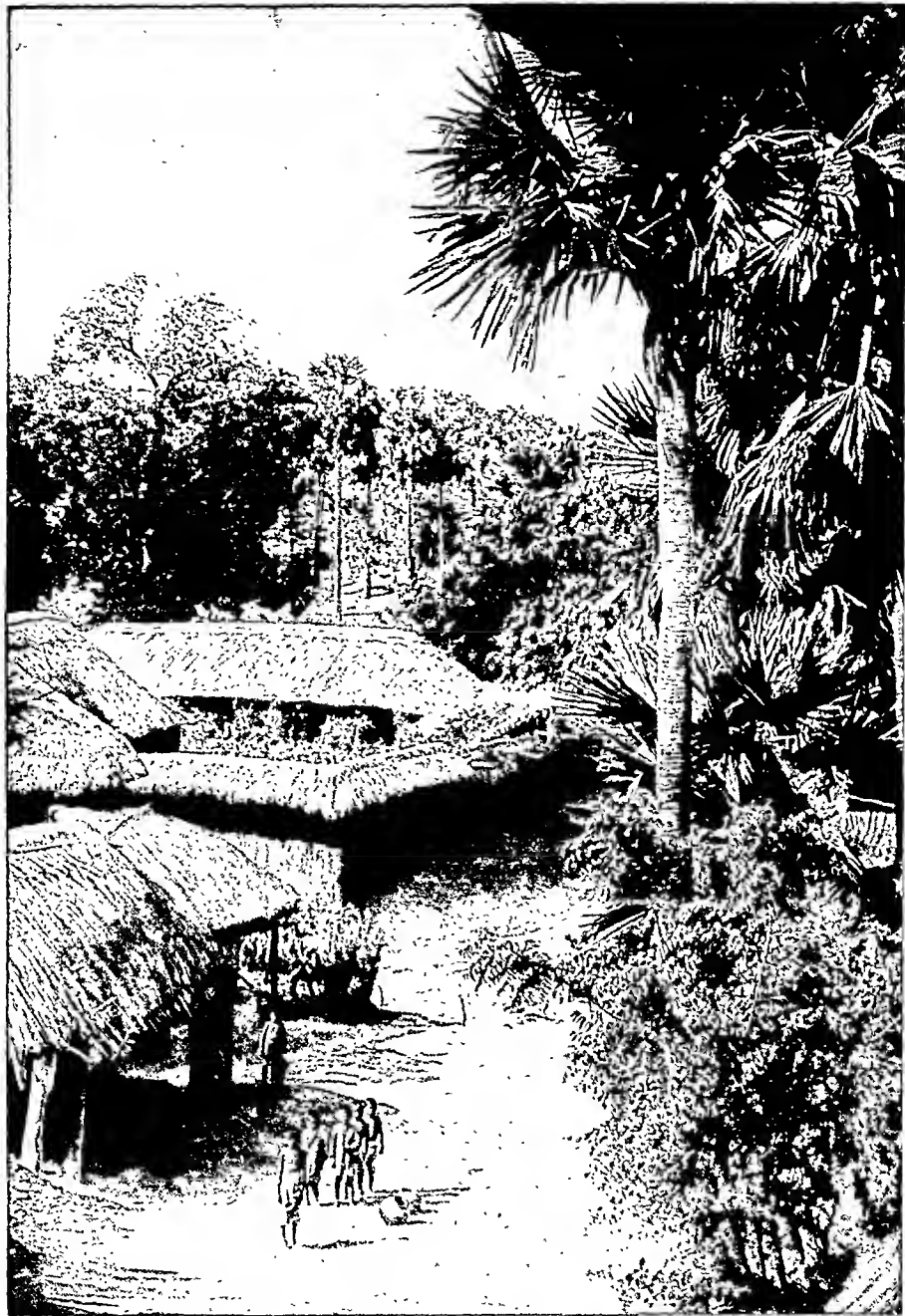
Darjeeling in Bengal, situated on the lower slopes of the Himalayas, is surrounded by some of the finest scenery in the world. "Darjeeling" means "the place, or town, of the thunder-bolt," and from the ridge on which the town stands can be seen Mounts Everest and Kinchinjunga with their summits covered by perpetual snow.



Walker

SLOW BUT SURE WAY OF TRAVELING IN BENGAL

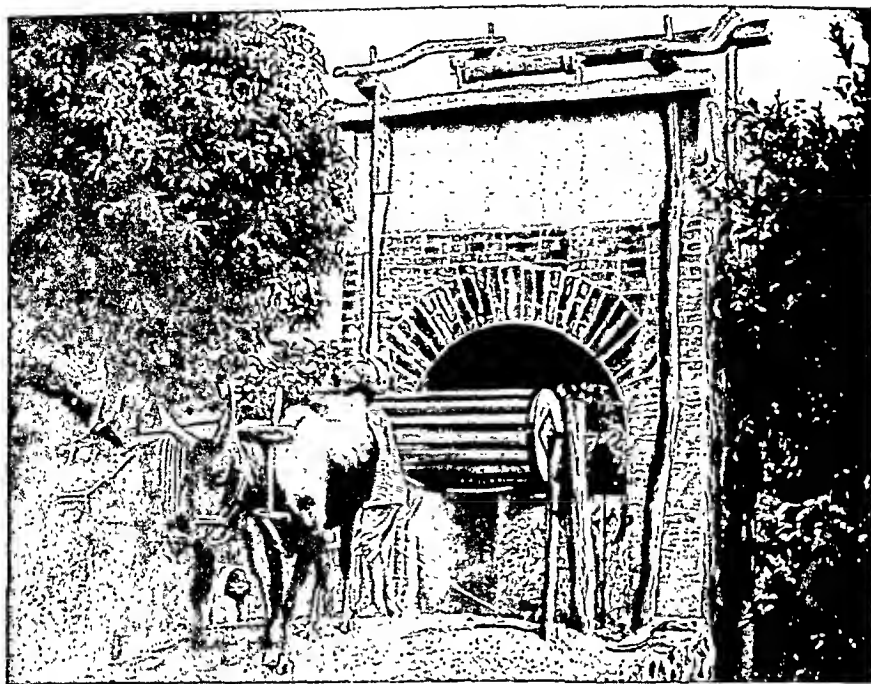
Time is of no importance to the Indian, and this man is quite content to crawl along at about two miles an hour—the usual pace of the water-buffalo. The wheels squeak horribly, but he likes the sound and would not dream of greasing the axle. On the right is a tank, or artificial pond, in which water is stored for irrigation purposes.



LITTLE VILLAGE HIDDEN AWAY IN THE JUNGLES OF BENGAL

Walker

The huts in these jungle villages are all made of sun-baked mud and thatched with straw. The peasants till their little plots of land, which they have won from the surrounding jungle, untroubled by the changes that are taking place in the cities. Their chief complaint is the leopards that infest these jungles and prey upon their flocks.



Comyn

OX POWER FOR RAISING WATER FROM AN INDIAN BUNGALOW WELL

Every Indian bungalow has a well and oxen may be used to raise the heavy leather bucket. Here the bucket rope is attached to the yoke of a pair of oxen. When the bucket has been lowered into the well and filled, the patient beasts walk along a causeway, which is precisely as long as the well is deep, and so bring the water to the surface.

native states and agencies (of varying sizes and degrees of autonomy) occupy about two-fifths.

The government of India has been very complicated. There are nearly seven hundred "native states," more or less independent, but all to some extent under British supervision. A British official, called a Resident or an Agent, was stationed at the capital of each state, or group of states, but his power varied greatly. In some he was merely an adviser, in others he had almost complete control. British India, with around four-fifths of the population, was divided into provinces and administered by British officials, but these were not all of equal rank or authority. Slowly but steadily increasing authority was given to these divisions, though the Viceroy, as representative of the King was the final word.

In 1935, a new constitution for India

was passed by the British Parliament and is being put into effect. This provides for a Federal Government in which the native states share. There is a Federal Legislature of two houses, partly appointed, partly elected, to which the ministers are responsible. In those parts of India directly under British control there are also legislatures. Though suffrage has been much broadened, this constitution can be considered only as a step toward Democracy, with Dominion status next or even independence in the future.

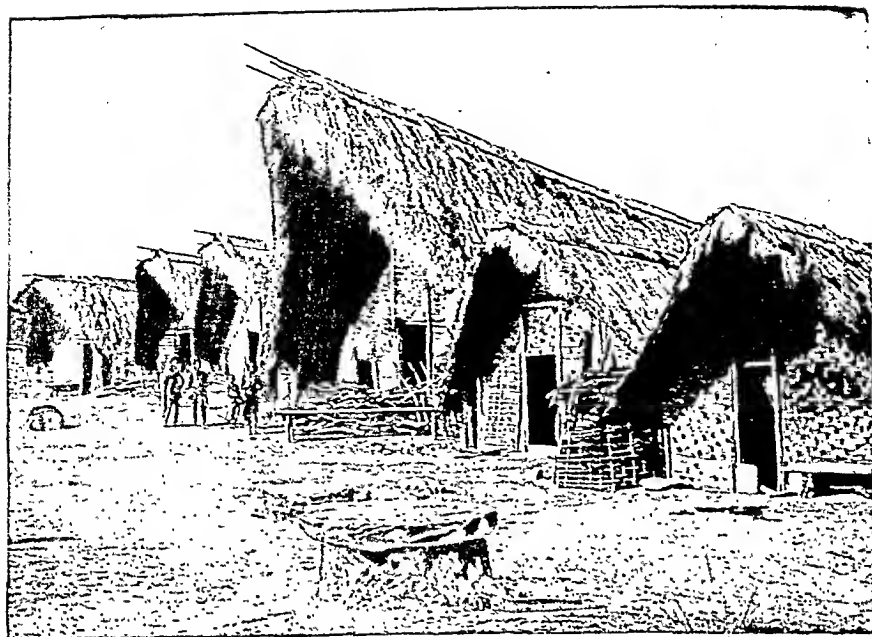
Here we have a population roughly one-sixth to one-fifth that of the total population of the world, crowded into about one twenty-fifth of the land surface of the earth. There are, in British India, on the average, more than 195 people to the square mile—as contrasted with approximately forty for the United States of America and less than three for Canada.



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HARD-WORKING SEE-SAW THAT HELPS THE INDIAN CULTIVATOR

In those parts of India in which the rainfall is slight, the denkli, a kind of see-saw, is largely used to draw the life-giving water for the fields from the wells. The beam of the denkli has a bucket at one end and a weight at the other, like the shaduf, and a man at the point of balance, by rocking it to and fro, can raise and lower the bucket.



Assam-Bengal Rly.

NAGA VILLAGE IN THE WILD HIGHLANDS OF ASSAM

Grass mats form the walls of these thatched huts, which contain little furniture besides the beds—rough planks of wood—around the fireplace. Pigs are sometimes kept in the little enclosure by the hut, but the fowls roost on the rafters. Naga villages are generally built on hills, as the tribes at one time were continually fighting among themselves.

All of the invasions above mentioned, Aryan, Greek, Hun, Arab and Mohammedan, have left their traces in India, in blood, religion, manners and customs. As a consequence, there are forty-five races, speaking 200 languages. They are divided into 2,400 castes, ranging all the way from the bejeweled maharajas, of whom we have just read, to the beggared Untouchables in their rags. Many religious, too, are represented in India. There are 239,000,000 Hindus, 78,000,000 Mohammedans, 13,000,000 Buddhists, 6,000,000 Christians, 4,000,000 Sikhs, 1,000,000 Jains and 110,000 Zoroastrians.

The chief industry of India has always been agriculture. Seven people in every ten gain their living by farming; for the most part they are densely crowded together in the regions of plentiful rainfall. Modern methods of farming have been encouraged by the English, but most Indian farmers still use the primitive methods of their forefathers.

Increasing numbers of Indians are employed as industrial workers, chiefly in the larger cities. They are engaged in such varied pursuits as the weaving of cotton cloths, silk-rearing and weaving, carpet-weaving and metal-working.

India is thus a maelstrom of Hindus and Mohammedans, princes and paupers, half-wild hill tribes and highly organized industrial workers, Europeanized professional men and co-operatively-minded rice farmers. The differences have thus far been too great for any general body of public opinion to exist.

Great Britain began as early as 1835 to introduce Western education, but the masses were ignorant and almost incredibly superstitious. On the other hand, there were pundits who could read the Vedas—representative of a civilization contemporary with that of ancient Egypt and Mesopotamia. Under British initiative, modern schools and colleges have been founded and some high-caste Brah-

mins have been Christianized. Nevertheless there are certainly 300,000,000, perhaps more, people unable to read or write, and the school attendance in British India is about 14,000,000 less than one-seventh of whom are girls. There are eight federal universities to which colleges are affiliated, besides a number of other universities, technical schools, law schools and medical colleges. Since 1920 India has made far-reaching changes in the realm of higher education. The report of a research commission on the University of Calcutta recommended the establishment of several additional universities, together with the more extensive education of women and the bi-lingual teaching of the more highly educated classes. The residential Univer-

sity of Dacca, founded in 1921 in Bengal, gives special attention to Islamic studies; the University of Rangoon, founded in 1920, has extension courses and courses in forestry, geology and engineering. At Agra University, established in 1926, women who have carried on private study are eligible for degrees; and Andhra University in Bezwada, created in 1926, among other activities promotes teaching in certain native languages.

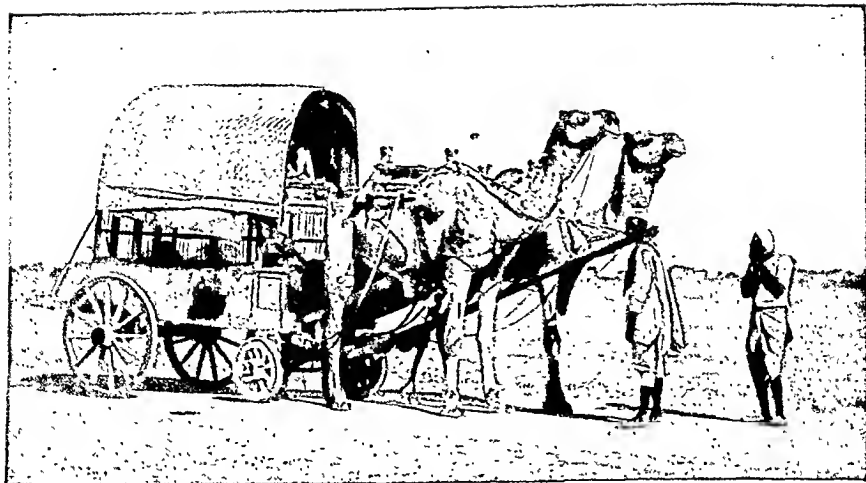
As people have become better educated, there is increasing dissatisfaction at the lack of home rule. The great Maharajas of the native states, men actually revered by their subjects, resent, for instance, what they consider British interference in their customs and beliefs.



NAGA WARRIORS ARMED READY FOR THE FRAY

Eleayas

"Naga" is a word meaning snake, and the Nagas are so named because they are snake worshipers. At one time these people were head-hunters who terrorized and preyed upon the gentle folk who dwelt on the plains below the hills of Assam. Their weapons are the javelin and a thick, heavy knife with a crooked end, and they carry large shields.



Talbot

CAMELS AS DRAFT ANIMALS IN THE DESERT REGIONS

In most of India oxen draw the heavy, springless carts, but in the desert of Rajputana, where water is scarce and underfooting soft, camels must be used. The cart that we see here is plying for hire, and can carry passengers as well as a heavy load of luggage, since it has both an upper and a lower deck.

Mahatma Gandhi initiated a passive resistance movement which has indirectly resulted in acts of violence. His programme includes the ideal of the settlement of religious differences, the equality of all classes and of women, the prohibition of liquor and, more feasibly, the encouragement of home spinning and weaving for farmers during periods of drought. However, the spinning-wheel or charka, as a symbol of Indian independence, involves a boycott on all foreign goods. Thus it has come about that the hum of the wheel sounds throughout the land, while the white "Gandhi caps" bob increasingly about the villages. The wheel is sponsored by the Indian National Congress, while the All-India Spinning Association has grown until it publishes its own newspaper.

The Mohammedans of India have also been restive under British rule, but they are unalterably opposed to any form of independence that would mean subjection to a Hindu or non-Moslem majority. The religious differences between Hindus and Moslems are deep-seated and there have been many outbreaks of violence. This antagonism has been one of the obstacles in the path of Indian unity. Indian nation-

alists, indeed, maintain that the English have done their best to promote strife between Hindus and Mohammedans in order to keep India divided; but this claim seems to be rather far-fetched.

Though the Moslems have been represented in the All-India Congress, their chief political organ is the Moslem League, led by the astute Mohammed Ali Jinnah. Jinnah has proposed that India become a confederacy, with a separate state for the Mohammedans.

India's exports for the year 1940 amounted to \$655,543,500 and her imports were valued at \$489,037,200. The lion's share of India's trade, naturally enough, is with the United Kingdom. Her sales to continental Europe have been cut off because of the war; she has also lost her Japanese market—a serious loss, since Japan was formerly a very good customer. On the other hand, India's trade with the United States has increased greatly.

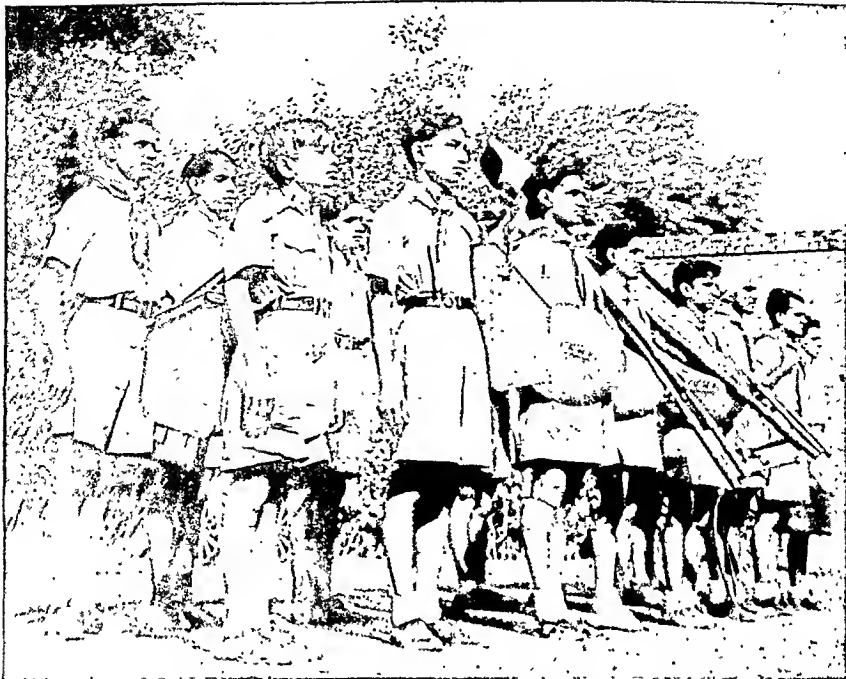
Bombay, with its exceptionally fine harbor, has been for three centuries an important mart of trade. The Parsees represent the wealthy class. The port city, with its Western skyline and smoking factory chimneys, is lately making use of hydro-electric power for its in-



Powell

TWO OLD ENEMIES FACE TO FACE: THE COBRA AND THE MONGOOSE

As the snake-charmer plays his pipe, a long swaying form rises from the basket. At once the little mongoose is all attention, filled with fury at the sight. A mongoose in the yard of an Indian house is a great protection against snakes. It is usually quick enough to escape the vicious lunge of the cobra, and afterward bites through its neck.



Courtesy, British Library of Information

MEMBERS OF THE WORLD-WIDE BROTHERHOOD OF BOY SCOUTS

The Boy Scout movement is popular even in India. The native lads there are as keen and alert at their drills as their fellow scouts in Great Britain and the United States. Their uniform is necessarily light, owing to the hot climate. Here we see some Boy Scouts of India carrying air-raid precaution equipment during a drill.

dustries. It has also been threaded by structures of lattice steelwork on which run the electric trains of the Bombay, Baroda and Central India Railway Company. The power is supplied by generating stations in the western Ghats a hundred miles distant. This is making commuting pleasanter and easier.

Though the rival port of Calcutta hums with the jute mills (which make bagging for the United States), the tourist will be less impressed by the commercial aspect of that city than by its colorful social life. The palace, once the official residence of the Viceroy of India but now occupied by the Governor of Bengal, is magnificent. The uniforms of the soldiers add color, and the officers appear at many functions in white uniforms with gold epaulettes. There are native chauffeurs in uniform, and no traveler can dispense with a "boy"

to act as servant and interpreter. He receives but thirty cents a day and feeds himself, but his needs are simple. Calcutta attracts large numbers of Anglo-Indians.

Air lines connect England and India, with the chief Indian terminus at Karachi. The journey of five thousand miles may be made in three and one-half days if flying boats are used and even in two and one-half if the weather is favorable. That brings India nearly two weeks closer to England than formerly.

Having taken a bird's-eye view of India's history, past and present, and of her industrial future, let us get out the magic carpet and make a personal inspection of her crowded city streets and jungle villages.

It is at dusk that the Indian cities become most interesting. In the heat of

midday the bazaars—as the streets of shops are called—are almost deserted and the shopkeepers drowse among their wares. The bazaar of Muttra, a town in the United Provinces, is typical. The winding street teems with life, a moving mass of people hopelessly mixed with carts and animals of every variety. Humped oxen pull hooded carts through the crowd, men and women dodge under the noses of donkeys with bulky panniers or push their ways through the press, driven on by blows. The water-carrier with his dripping sheepskin, the pilgrim with his brass water-pot, the nearly naked coolie bearing a heavy load upon his head—people of every status jostle each other. In such a crowd it is impossible to make headway, even though the driver of your ekka, or high-wheeled cart, seated on one shaft, urges his pony onward by twisting its tail or by poking his bare toes into its ribs. In loud tones he shouts at people to make way for you.

Streets Ring with Invective

"Oh, with the water-pot! Get out of the way!" "Oh, son of a pig, let us pass!" This last ejaculation, the limit of rudeness, is reserved for people of the lowest caste. A Mohammedan or a high caste Hindu is reproved merely with: "Oh, brother! Oh, venerable father! Allow us to pass!" Occasionally a collision with some other vehicle calls forth shrill Oriental invective. On both sides of the streets the open-front shops are lighted with lamps or torches. There are clay lamps and brass lamps.

The lamps are suspended from the ceiling by brass chains. The shops are little places with a big wooden platform or raised floor on which, surrounded by his goods, the turbaned shopkeeper sits cross-legged while he haggles over prices.

Tom-toms and Smoking Torches

In those windowless shops the Kashmiri woodcarver exhibits his skillfully made fire screens and photograph frames; the brassworker sells his lamps, trays and bowls; the Afghan merchant unrolls his rugs; the goldsmith sits before his char-

coal fire-pot smelting the precious metal of his clients into necklaces, anklets or nose-rings. The seller of cheap bangles has thousands of glass bracelets arranged on the shelves around him. The sellers of sweetmeats and fruit and vegetables, the perfumers, the idol-makers, the garland sellers, the silk merchants—all are there.

The crowded bazaar is stifling and the air heavy with incense and perfumes. Hundreds of lamps flicker and smoke. We hear the sound of flutes and horns, and the beating of tom-toms. With smoking torches, and singing and dancing, a wedding procession moves slowly through the crowd. Some of the largest cities, as described elsewhere, are modern, but life in the villages remains about what it has always been.

Some of the Indian villages are scattered over the cultivated plains; others lie hidden in the jungles or among the barren hills. Some villages consist of a mere handful of huts of mud or the branches of trees roughly woven together; others have streets of well made houses, with perhaps an ancient temple in the centre.

Village Life in the Deccan

Let us imagine ourselves in an old-fashioned bullock-cart, jolting slowly over the rough plain somewhere in the Deccan, in Southern India, to a village half hidden in a grove of mango trees. We meet the village boys driving the cattle to pasture, raising clouds of dust as they pass. Near the village is an irrigation tank—a sheet of shallow water. During the heavy rains this tank stores water which is used in the dry season. As we pass it we see the dhobies (washermen) soaking the clothes and banging them vigorously on the stones to knock the dirt out of them. It is terribly hot and a dozen water buffaloes are standing in the water with only their heads above the surface. At the village, under a big pipal tree is a mud platform on which the elders sit in council, to arrange matters of public business or to try some criminal. Near by is another platform shaded by the spreading

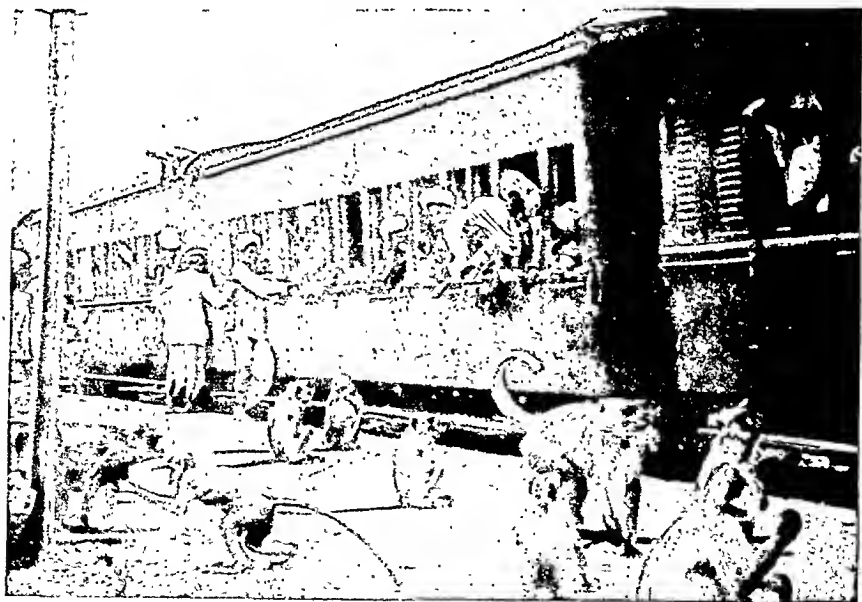
branches of a sacred tree; upon it some of the village idols, with simple offerings of rice or milk or fruit laid out before them. In the courtyard the women of the house prepare the rice and curry for the next meal, wash the babies or polish the brass.

In some of the courtyards one may find villagers following their trades—the potters with wheel and clay, their newly-made vessels drying in the sunshine; the blacksmith with his fire and bellows; or the idol-maker giving a coat of paint to his wooden images. There may be several small temples in the village, and, if there are any Mohammedans, there may also be a small mosque from which the call to prayer is given several times a day. As the sun is setting, the cattle are brought home, and the smoke of many fires hangs like a pungent cloud over the village.

A favorite Hindu dish, correctly spelled mulligatunny, is a soup which may be literally translated as pepper water, as it

is made of peppers boiled in water, though a flavor of garlic adds savoriness. Added to boiled rice and fried onions, it forms the staple dish. The native also eats his rice with hot curry sauce, or enriched with chopped egg, minced fish and lemon. The higher caste Hindus practice vegetarianism, but Mohammedans eat meat if they can afford it. The Indians of Bengal use banana leaves as plates, and none of the peasants possess table knives and forks. The meal finished, the men and boys sit and smoke around little fires in the village street.

Some miles from the village runs a high road, made by the government. It is usually wide, shaded by huge trees, that form an avenue through otherwise shadeless country. One side of this road is paved for quick-moving traffic, but the other side is sandy and is used by the bullock-carts, the pack-oxen and strings of camels. India has more than two hundred thousand miles of good roads. Per-



MONKEYS BEGGING AT A STATION NEAR UDAIPUR

Bailey

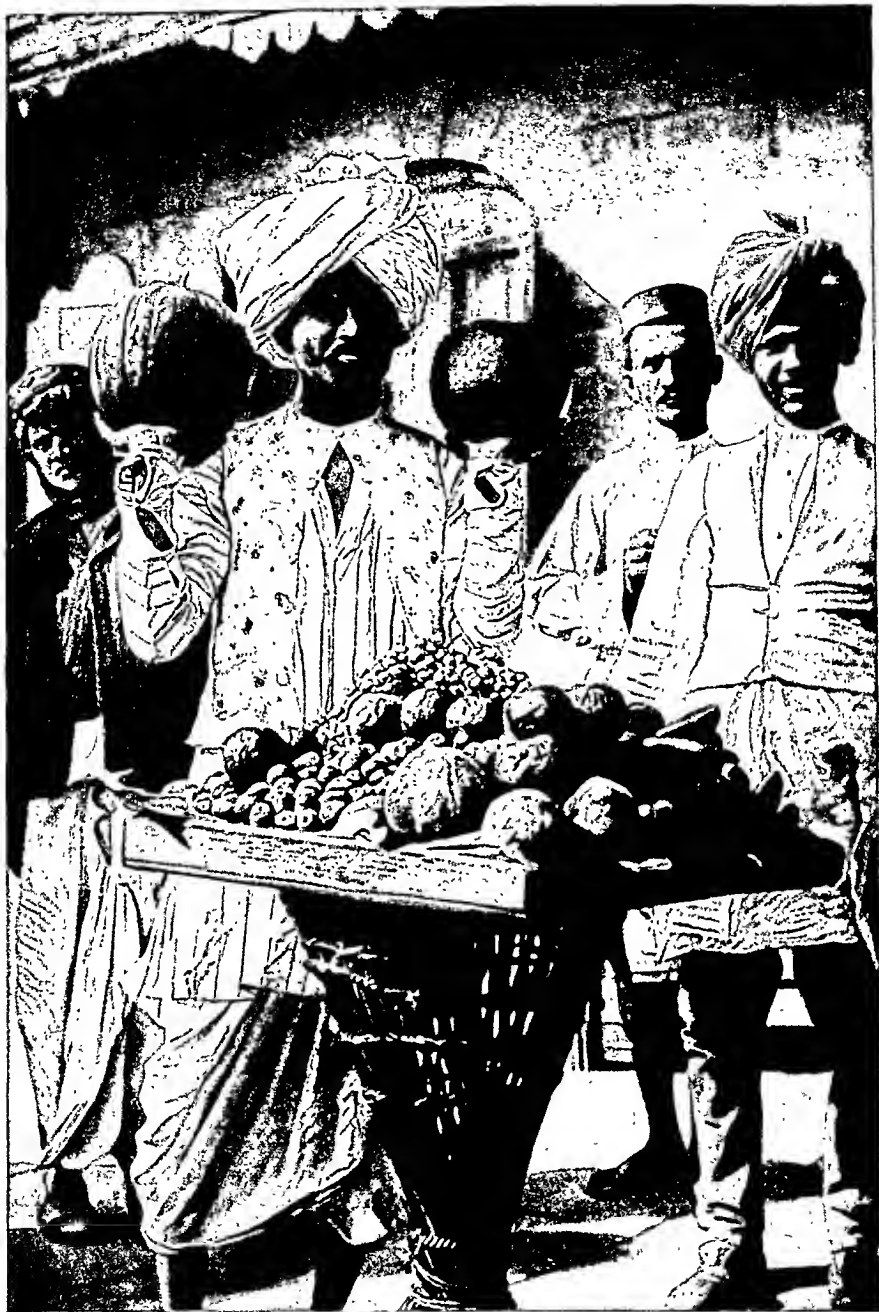
The small Bengal monkey is regarded as semi-sacred by the Hindus and the animals are impudent, as they know they are safe from molestation. They beg for sweets and fruit, and chatter and grin angrily if nothing is given to them. Europeans sometimes keep them as pets, but they are quick-tempered and can bite viciously.



Walker

HARDWAR OR GANGADWARA (GATE OF THE GANGES)

This ancient city, located at the point where the Ganges breaks through the hills into the plain, has, every twelfth year, a sacred feast called "kumbh-mela" to which as many as three hundred thousand pilgrims come. The name Hardwar means Gate of Hari—one of the names for Vishnu. The place swarms with sacred monkeys.



© E. N. A.

FRUIT-SELLERS abound in India because many of the people eat practically no meat and their meals consist chiefly of fruit and vegetables. Fruit is fortunately to be had in great abundance and is very cheap. If we gave this man a small coin he would give us as much as we could carry away in our arms for he has no paper bags for his customers.



© E. N. A

INDIAN CRAFTSMEN are noted for their skill in making ornaments of gold, ivory, brass and silver. Their occupations are hereditary, and sometimes one family has carved ivory for hundreds of years. Unfortunately, many of the fine native handicrafts are now in danger of dying out as much cheaper articles are produced by the factories.

To reach the Himalayas one crosses the foothills, then ascends steep trails that cross range after stupendous range. At every turn one has a new view of towering heights and mysterious gorges.

At sunset, the vast chasms are dark

and only the peaks catch the light. The snowy heights above one flush rose against the sky. As the shadows deepen in mysterious twilight, the towering heights glow crimson until they seem to be on fire.

INDIA: FACTS AND FIGURES

THE COUNTRY

Central peninsula of Southern Asia, bounded on the north by Tibet, Bhutan, Nepal, Sikkim; on the east by China, Indo-China, Siam and the Bay of Bengal; on the west by the Arabian Sea, Persia and Afghanistan, comprising a great variety of elevation, soil, climate and peoples. Contains about one twenty-fifth of the land area of the world, but nearly one-fifth of the population. Politically it may be divided into three parts: (1) British administrations or provinces, Madras, Bombay, Bengal; United Provinces of Agra and Oudh, Punjab, Sind, Bihar and Orissa; Central Provinces and Berar, Assam, Delhi; Northwest Frontier Province, Ajmer-Merwara, Coorg, Baluchistan, Andaman and Nicobar Islands. (2) Feudatory or allied states, between 600 and 700, many of them infinitesimal in size. The more important are Hyderabad, Mysore, Baroda, Central India Agency, Gwalior, Kashmir, etc., etc. (3) Remnants of the French and Portuguese empires in India still remaining in their possessions. British India, area, 1,084,774 square miles; population, 295,808,722. Native states, area, 490,333 square miles; population, 63,346,547. French India, area, 196 square miles, population, 323,295; Portuguese India, area, 1,537 square miles, population, 624,177.

Burma, separated from India politically, April 1, 1937, is now a Crown Colony.

GOVERNMENT

The King of Great Britain and Ireland is Emperor of India. The Secretary of State for India in Great Britain is responsible to the British Parliament and Cabinet. Gradually the government is passing to authorities within India herself. Under an amendment (1935) to the Government of India Act, there was established in 1937 an All-India Federation consisting of Governors' Provinces, the Chief Commissioners' Provinces and certain Indian states. Executive authority is vested in the Viceroy, assisted by a Council of State (58 members) and a Legislative Assembly (141 members), both partly elective and partly appointive.

The control which the British government exercises over the native states varies. Ordinarily, it does not interfere with their administration but the rulers may not make war or peace or send or receive ambassadors.

The governor of French India resides at Pondicherry, and the colonies are represented in the Parliament at Paris by a senator and a deputy. Portuguese India has a measure of self-government.

COMMERCE AND INDUSTRIES

Agriculture is the chief occupation supporting more than one-third of the population; chief crops, tea, rice, wheat, sugar-cane, oil, seeds, cotton (second only to the United States), jute and rubber. Much land is under irrigation. The most important minerals are coal, petroleum, gold, lead, manganese, silver, tin and copper. Chief factory industry is spinning and weaving cotton and wool. Metal-working, wood-carving and silk-raising are also important. Chief exports: raw cotton, tea, jute and rice. Chief imports: manufactured cotton, sugar, metals and machinery.

COMMUNICATIONS

The railroad mileage in 1943 was 36,788 miles, largely state-owned and operated. Length of telegraph line was 105,321 miles; number of telephone exchanges, 674. There were 18 government wireless stations of which 5 were coast stations.

RELIGION AND EDUCATION

According to latest census the number professing various religions was as follows: Hindus, 239,195,140; Mohammedans, 77,677,545; Buddhists, 12,786,545; Animists, over 8,250,000; Christians, 6,290,763; Sikhs, 4,335,771; Jains, 1,252,105; Zoroastrians, 109,752; Jews, 24,141; others, 571,187.

The system of education reaches from primary school to university and professional school. In 1942, there were 181,968 primary schools, with nearly 12,018,726 pupils; over 14,207 secondary schools with over 2,784,789 students; over 338 colleges with over 119,731 students. These colleges are federated into eight universities, which are simply examining bodies, though there are several residential universities, besides a Hindu university at Benares, and a Mohammedan institution at Aligarh, and three universities in the native states. There are also various professional schools. In spite of all these schools, however, the percentage of illiteracy is high. Only 12% of the males and less than 2% of the females can read and write.

CHIEF TOWNS

Population, 1941: Delhi, the capital, 521,849; Calcutta, 2,108,891; Bombay, 1,489,883; Madras, 777,481; Hyderabad, 739,159; Lahore, 671,659; Ahmedabad, 591,257; Cawnpore, 487,324; Amritsar, 391,010; Lucknow, 387,177; Howrah, 379,292; Karachi, 359,492; Nagpur, 301,957; Agra, 284,149; Benares, 263,100; Allahabad, 260,030; Poona, 258,197.

come a nuisance that folk flock to this upland town. The place is nothing more than a huge inn—a collection of tents and huts, the Maharaja's palace, the Residency, where the representative of the Indian government lives, and one hotel.

We might leave Kashmir without setting foot in the Pir Panjal and still think of it as the most delightful country in the world. The road from the railway at Rawalpindi, in the Punjab, to Srinagar drops into the Jhelum valley below Murree and follows the bank of the river, cut into the edge of the cliff, until it comes to

Baramula under its cedar forest and enters the Vale of Kashmir.

In the last few miles before Baramula the torrent becomes a wide, placid stream; the valley broadens out into rich cornfields and pastureland; walnut, willow and elm enfold snug villages. At Baramula the Jhelum becomes navigable.

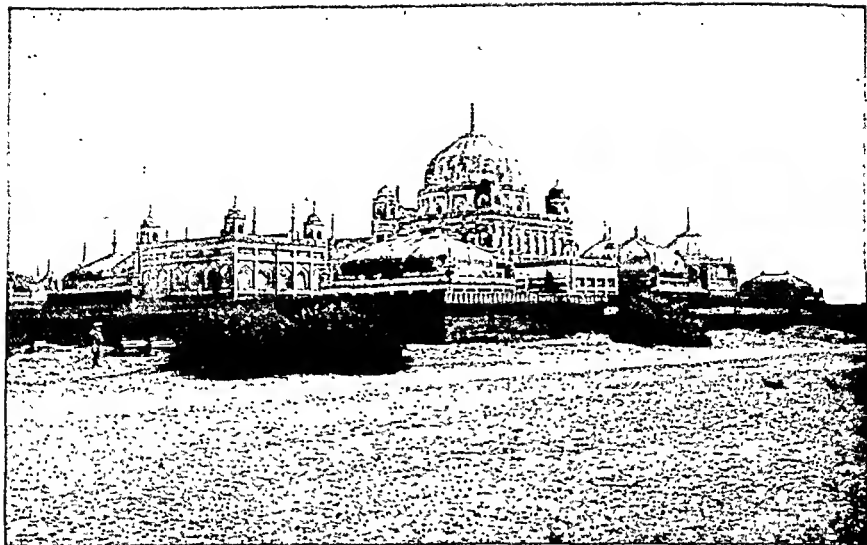
Baramula is the gateway of Kashmir, and the visitor can leave the road and continue his journey to Srinagar, the City of the Sun, in a houseboat. He will be poled and towed to the Wular Lakes and Manasbal with their mountain background.



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HORSE-DRAWN EKKAS TRAVELING ON THE HEIGHTS OF SRINAGAR

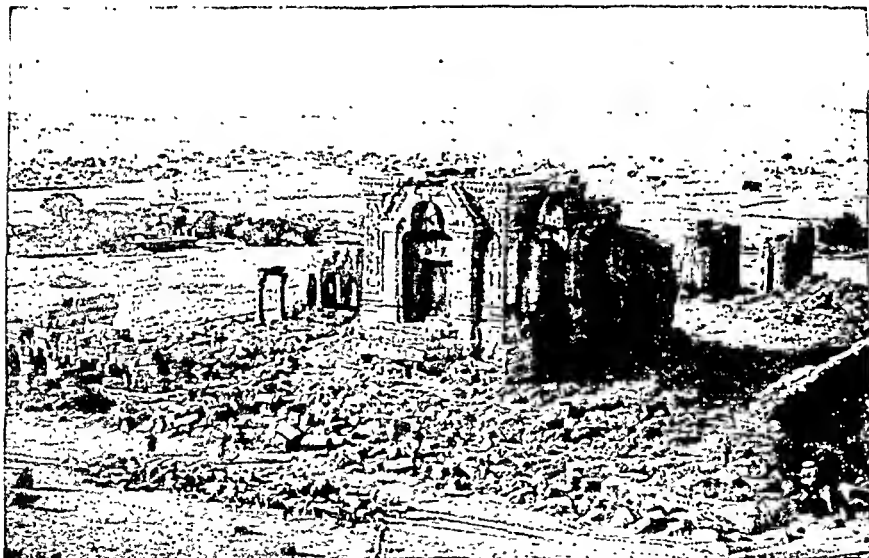
The *ekka* is a heavy, springless two or four-wheeled cart drawn more often by bullocks than by horses throughout Kashmir. For wealthy travelers in India, however, there is a superior type of carriage, the *tonga*, or, for water travel, the houseboat, which is poled or towed along the navigable rivers.



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HAZRAT BAL, A GREAT MOSQUE ON THE SHORE OF DAL LAKE

Overlooking Dal Lake, near Srinagar, is the mosque of Hazrat Bal in which is preserved as a precious relic what is alleged to be a hair of the Prophet Mohammed. The majority of the Kashmiris are Mohammedans and hold the mosque in deep reverence. The Maharaja and a great many of his people are Brahmans of Rajput stock.



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WHAT REMAINS OF THE ONCE GREAT TEMPLE OF MARTAND

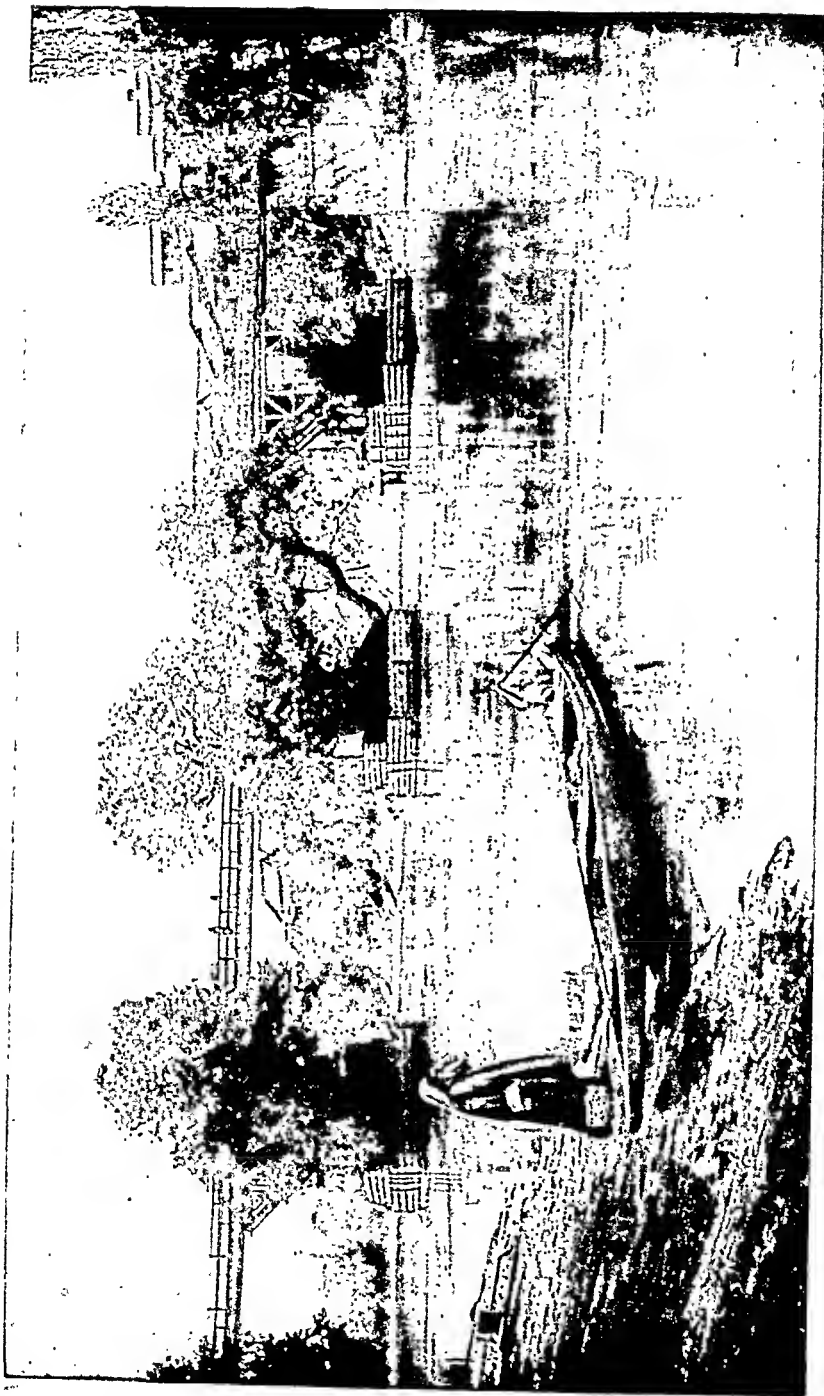
The ruins of the temple of Martand, once the largest in Kashmir, stand on a bleak plateau five miles from Islamabad. The temple was built in a mixture of Indian and classical Greek styles, and, therefore, a typical example of ancient Kashmiri architecture. It was largely destroyed by Sikander, who ruled Kashmir at the end of the fourteenth century.



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WANDERING SHEPHERD OF KASHMIR WITH TWO OF HIS FLOCK

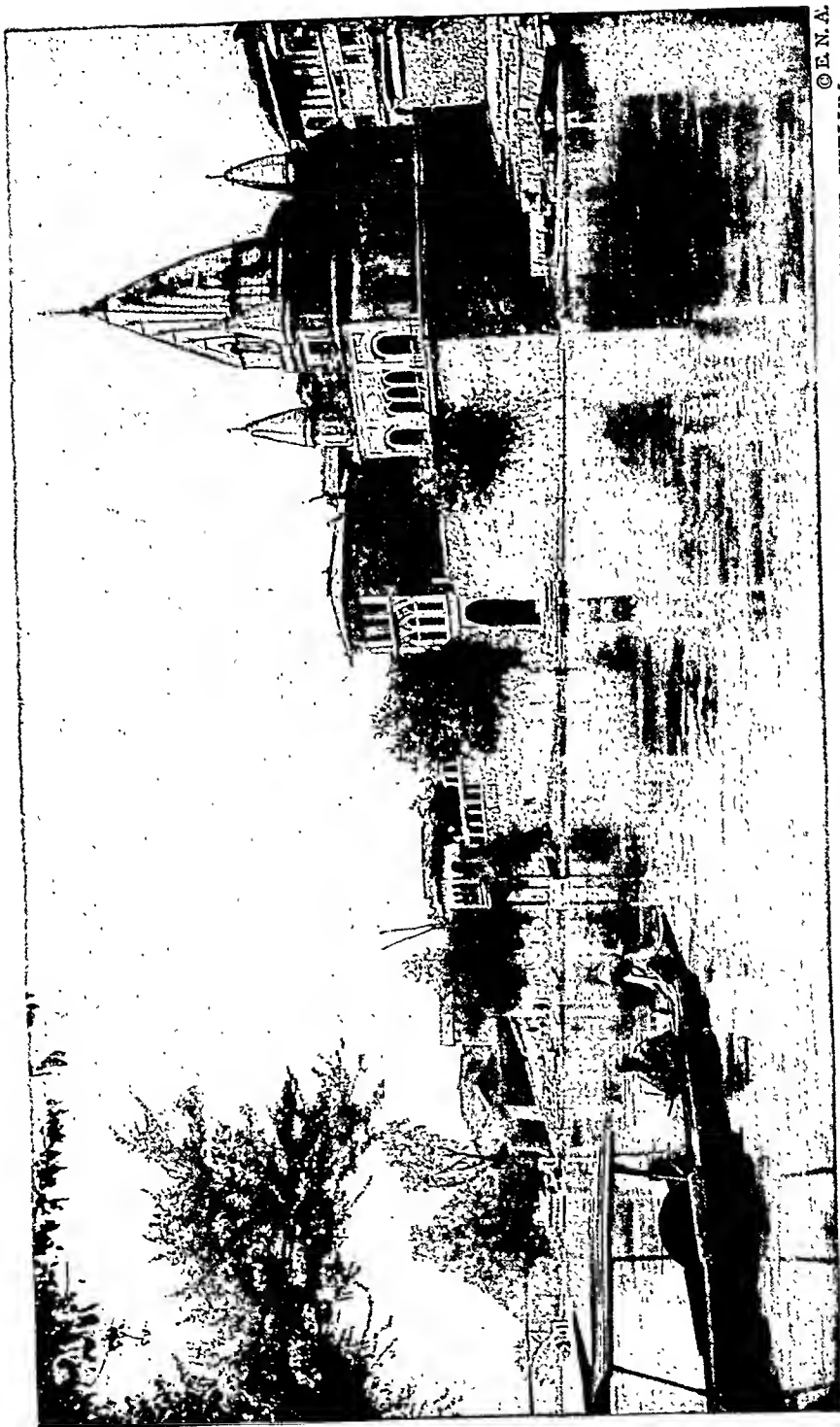
Although a great part of Kashmir lies in a fertile valley, the northeastern districts are mountainous. It is there that we find the Kashmir goat. It is his silky under-wool of which the costly Kashmir shawls are made. When this wool is combed off in the spring, a good fleece weighs about half a pound.



ONE OF THE SEVEN QUANT BRIDGES THAT SPAN THE JHELUM RIVER AT SRINAGAR

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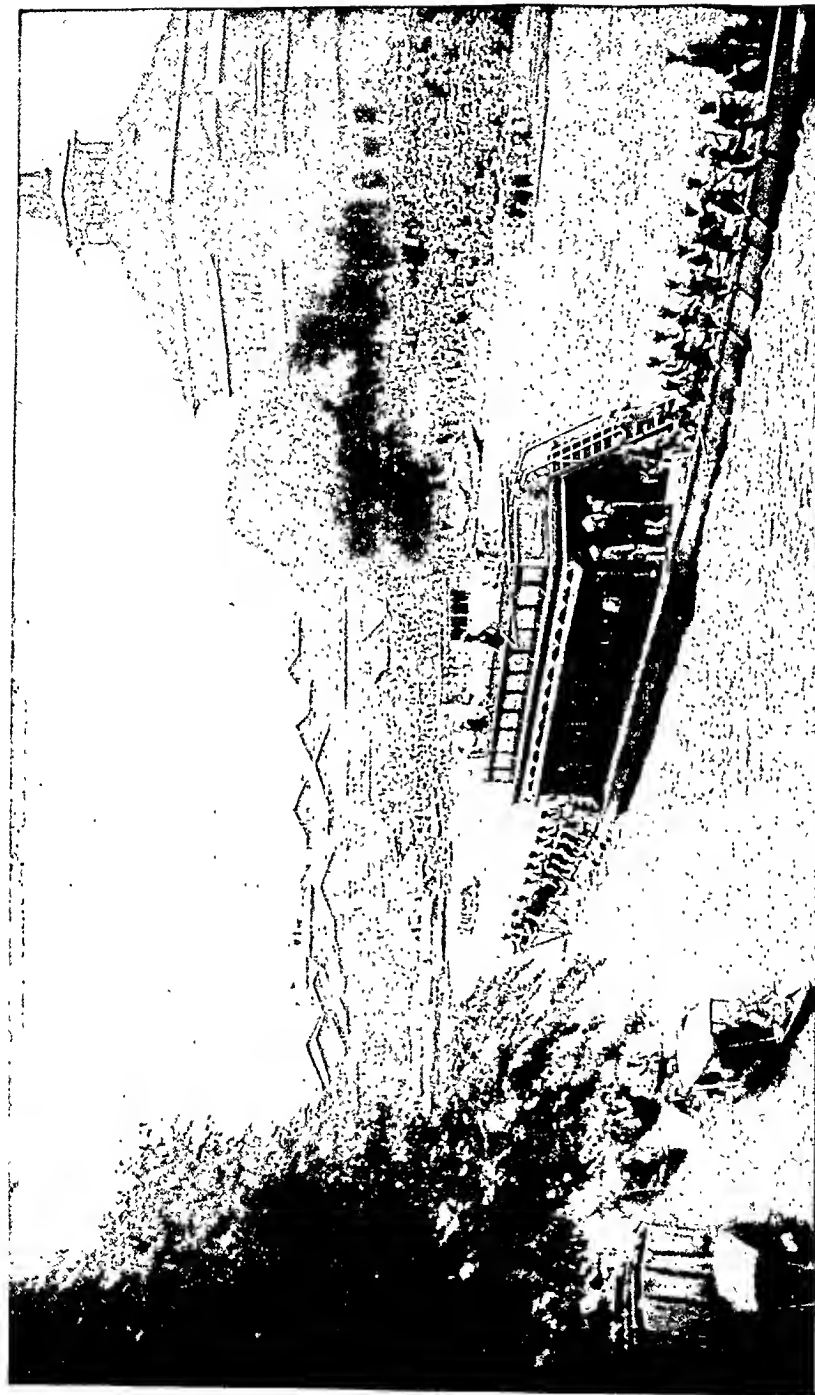
The road from the railway at Rawalpindi to Srinagar follows the banks of the Jhelum until it comes to Baramulla in its forest of cedars. While the former torrent widens to a stream navigable by houseboats, the valley through which it flows gradually flattens into corn-fields and flower-enameled pasturelands. Arrived at Srinagar, we find that canals flow through the city like streets and the better class of dwellings have carved lattice windows and ornamental balconies, with gently sloping roof gardens. There are two mosques, Jamī Masjid and Shah Hamadan.



© E. N. A.

AT SRINAGAR, TOWERS, GALLERIES AND EARTH-COVERED ROOFS ADORN THE BANKS OF THE JHELUM

Srinagar, like most cities of the East, is dirty and filled with evil smells. It is nevertheless the place where the once famous Kashmir shawls are made. These shawls are characterized by their brilliant color harmony and their cone design, as well as by the exceptionally soft under-wool or pashm of the shawl-goat from which the shawls are woven. The finest pashm is a monopoly of the Maharaja of Kashmir. Srinagar, a city of over 175,000 inhabitants, in which canals carry most of its traffic, also manufactures silver and copper ware and *papier-maché*.



Bookless

BARGE OF A MAHARAJA ARRIVING AT SRINAGAR, THE CAPITAL CITY OF KASHMIR

When the Maharaja of Jammu and Kashmir arrives at Srinagar, his summer capital, his subjects line his route to see him pass and to demonstrate their loyalty. The Maharaja ranks as one of the most important Indian princes and is entitled to a salute of twenty-one guns from the fort that crowns the hilltop. The brown arms of the oarsmen keep the slender royal barge, with its squat deck-houses, gliding swiftly through the waters of the Jhelum, despite the primitive character of the craft. One building shows how the grass is grown on the roofs for coolness.

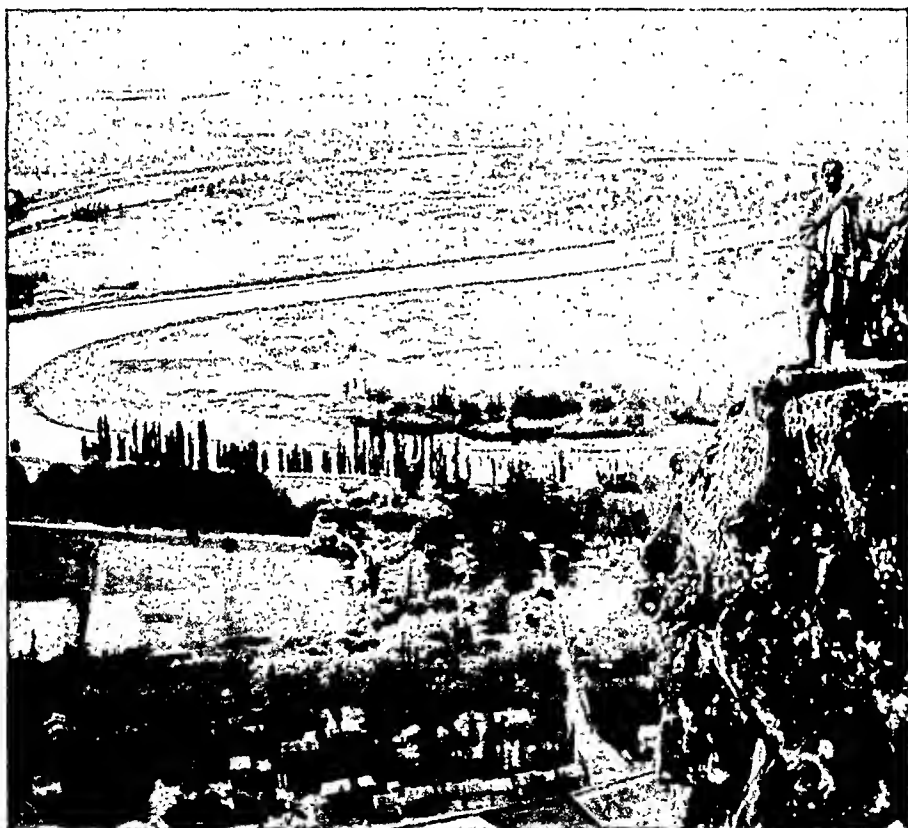
KASHMIR IN THE HIMALAYAS

Women and children crowd the balconies and river steps. They wear a long garment in bright colors with loose, turned-up sleeves. The Kashmiri women are pretty and the children are often beautiful, with regular features, fair complexion and large, bright, black eyes. Their hair is worn in long plaits, bound with coarse woolen threads and tassels. Their lives are hard, however, and they soon lose their good looks.

Srinagar lies between two hills. On the top of the one to the north is the straggling, yellow fort of Hari Parbat; that to the east is the Takht-i-Suleiman, or "Throne of Solomon," rising a thousand feet above

the plain. The Dal Lake washes the bases of both hills, and both are reflected in its clear waters. It is a spring-fed lake and the water is as clear as crystal. The surface, five miles in length and two and a half in breadth, is broken by belts of gigantic reeds, bulrushes, floating gardens and islands.

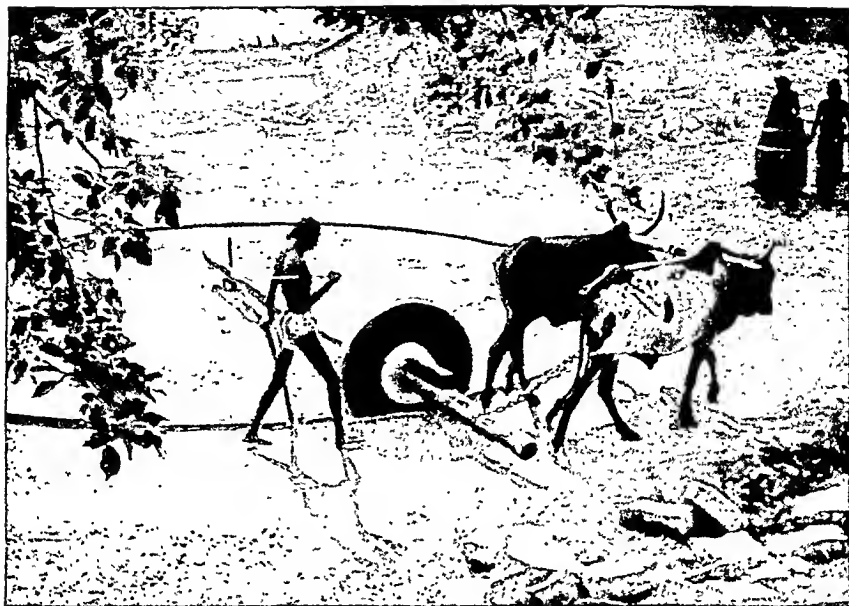
There are gardens of cockscombs in the dry patches between the dykes, a rich warm glow of color, and fields of bright marigolds, which the true Hindu plucks daily to strew on the altars of the god Siva. At every turn in these creeks there is a new glimpse of the hills. The Nishat, Shalimar and Nasim gardens,



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THE WINDING JHELMUM SEEN FROM THE "THRONE OF SOLOMON"

Srinagar lies between two hills, one called the "Throne of Solomon," on the east, and one the Hari Parbat on the north. On the Throne of Solomon is a magnificent temple of stone, said to have been founded in extremely ancient times, although the present buildings are probably not more than four hundred years old



Norman whittey

MONOTONOUS TASK ENLIVENED BY MELODIOUS SONG

Mortar work in India is an agreeable occupation. Around and around the bullocks travel, causing the great stone wheel to revolve and grind the mortar. Their master alternately whips them and sings to them in a cheery, humdrum manner, the grating of the wheel his only accompaniment, but song relieves the monotony of labor for man and beast.

on the shores of the lake were made by the Moguls, who were the rulers of India for over two hundred years. The Nasim, or garden of breezes, is famous for its "chenars," or plane trees, planted by the Mogul emperor Akbar in the sixteenth century. All these gardens are built on the same plan. A spring-fed canal runs down the centre, dropping from terrace to terrace by a series of cascades into reservoirs in which fountains play. The walls of the canal are of marble or old limestone, and have niches for lights, which glisten on nights of festival behind the falling water.

The Nishat Garden is finer than the Shalimar. Its terraces slope down from the steep rocks behind it to the green shores of the lake, so that the last pavilion, covered with roses and jasmine, overlooks a bed of lotuses. The Pir Panjal, twenty milés beyond the opposite shore, forms the southern screen.

From Bandipur on the Wular Lake,

we may climb the zigzag path to Tragbal over the Burzil and Kanri passes to Gilgit and the Pamirs. Ten days out of Srinagar, camp can be pitched under the Tarshing Glacier at the foot of Nanga Parbat. Or a visit may be paid to the cave of Amarnath, the natural temple of Siva under the snow. According to Hindu mythology, Siva is a god who forms the supreme Trinity with Brahma and Vishnu. Siva is the destroyer of this life or the re-creator of a new form of life.

Or leaving the houseboat at Ganderbal, after seven days' march one crosses Zoji-la, which is 11,300 feet high, the lowest pass in the northern wall, and is well on the road to Leh in Ladakh a province of Kashmir which makes an ideal contrast to the barrenness left behind. Some of the pleasantest haunts of the side valleys may be reached in a morning's walk from the houseboat.

Islamabad, at the eastern end of the valley, where the Jhelum ceases to be

KASHMIR IN THE HIMALAYAS

navigable, is a favorite camping ground. Within a circle of a few miles lie the blue springs of Bawan, the Mogul Garden of Achibal, the rock caves of Bomtzu, the monastery of Eishmakam, and Martand, the ruined Temple of the Sun.

The valley is strewn with ancient temples. Martand is believed to date from about the eighth century A.D., during the period of early Hindu civilization in Kashmir. The ruins are of a bluish-gray stone with a tinge of pink.

The temple stands on one of the flat ridges peculiar to the plain. In the valley on either side a river appears and dis-

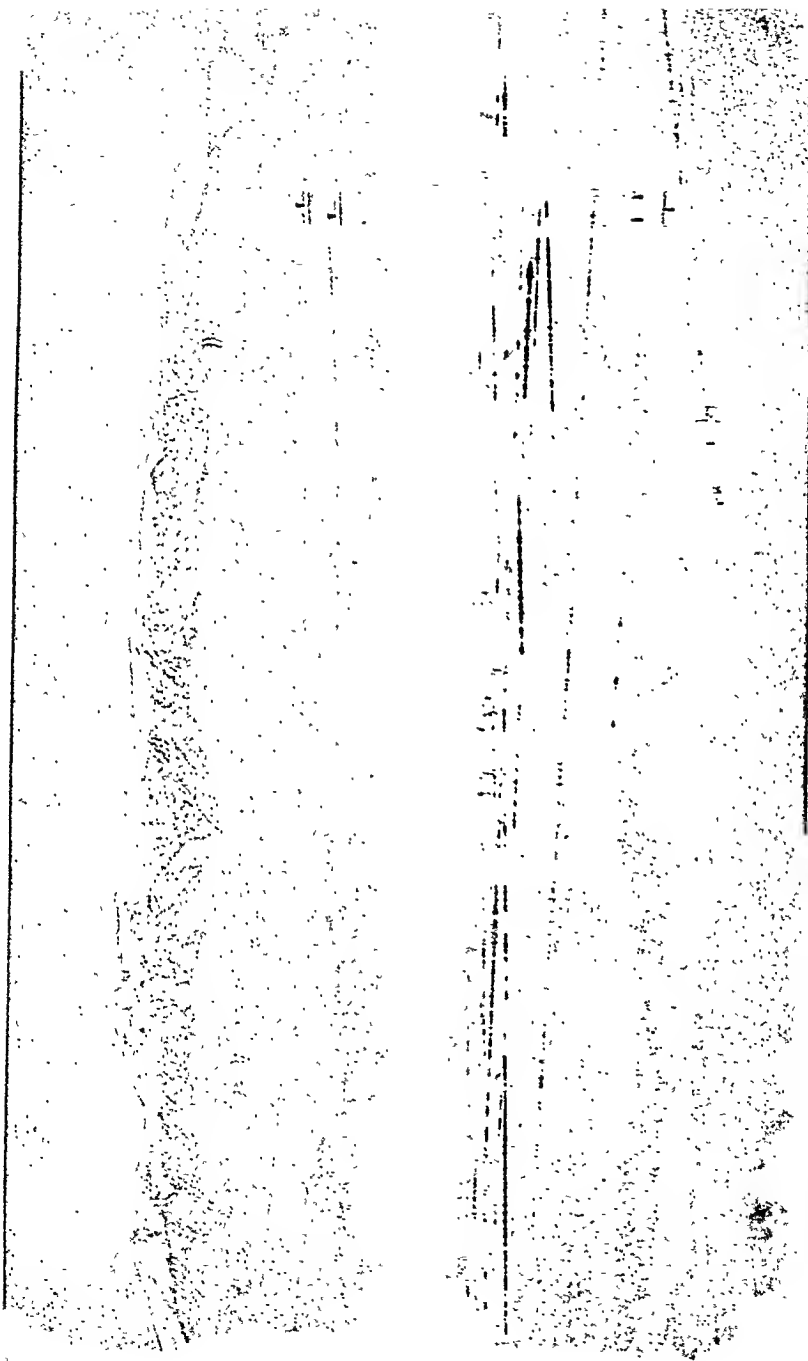
appears among villages set in poplar clumps and groves of walnut and willow, and one can look down on a well-irrigated plateau, where fields of purple amaranth and the green and chocolate colored rice crops stretch away to the yellow hills. The glittering waters run underneath the road, feeding the rice fields and turning little mills. Such is the valley in spring. In summer Dal Lake is ablaze with tall pink lotuses, acres of them, through which a channel is with difficulty preserved for navigation. By July or August most of the visitors will have gone to the upland plateaus, either to Gulmarg or to the



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THE FORT-CROWNED HEIGHT OF HARI PARBAT BEYOND SRINAGAR

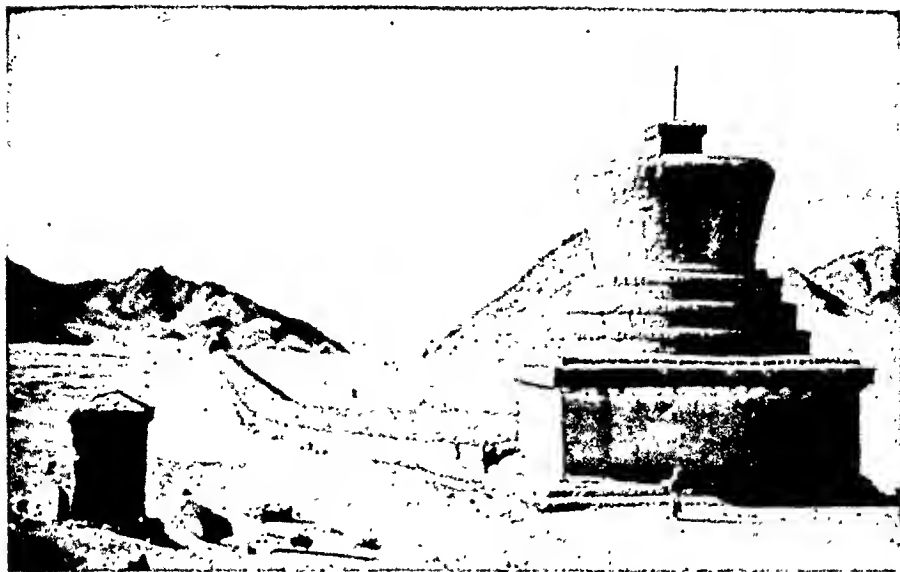
When Akbar, the great Mogul emperor, conquered Kashmir, he built the fort on Hari Parbat. After Akbar had consolidated his power over the greater part of India, he instituted a number of improved social laws. He forbade the marriage of boys under sixteen and of girls before fourteen and tried, among other social reforms, to stop widow-burning.



C. N. A.

ETERNAL SNOW ON THE MIGHTY MOUNTAIN PEAKS THAT RING THE LOVELY VALE OF KASHMIR

The Kashmir valley, from which this photograph was taken, is itself of 28,250 and 20,144 feet. The Sanskrit word, Himalayas, means 'snow-six thousand feet above sea level. But the Himalayas, the highest abode,' and snow lies white for nine months of the year. On the highest mountains in the world, tower four miles above the plain. They rise slopes it never melts. The mountain system is about 1,500 miles in to a height, on the loftiest peaks (Mt. Godwin-Austen and Mt. Everest), length. In that distance there are only a few passes, and these are difficult.



Haeckel

MILE LONG WALL NEAR LEH BUILT AS AN ACT OF WORSHIP

The lamas, or Buddhist priests, believe that the righteous can worship Buddha constantly by means of certain devices. Here is a wall carved with repeated invocations to Buddha. According to Buddhism, there is no soul, but character (Karma) passes from individual to individual till that particular chain of lives is brought to an end.



Bushby

MOUNTAIN SLOPES CLOTHED IN PINE WOODS NEAR SONAMARG

Situated high in the Sind valley, and surrounded by flowering Alpine meadows clothed in groves of maple and pine, Sonamarg was once the principal health resort of Kashmir. Wild life abounds in the mountain valleys—ibex, black bear, chamois and goats, as well as countless birds of the pheasant and partridge families.



Pearson

DAUGHTER OF THE HEADMAN OF A VILLAGE

This Kashmiri lady assumes a dignity equal to her father's importance, and he enjoys great authority in the village, since he acts as landlord and tax-collector, and can deprive any villager of his house and land.

camping grounds in the valleys of the northern tributaries of the Jhelum, where wild goats, bears and deer still haunt the silences. By October the air is nipping,

and orchards of apples, quinces and cherries are reflected in the lake.

It is interesting to watch the sheep being washed at the autumn shearing in Islamabad. They are dragged out of the stream and their hind legs are held up while the relentless wooden scoop scours their fleeces. The look of helplessness on the faces of the sheep is, significantly, that of the shearers.

The old tin-shop man in the bazaar at Islamabad, the dried mushroom seller and druggist, the loafers in the street, the washermen standing barefooted in the icy stream, look as if they were only waiting to be clutched and sheared like the sheep. For the peasant, physically robust, has been downtrodden for centuries, the prey of invaders. Three generations of security under British protection have not given them the appearance and bearing of free men.

Even under the Sikh government men were forced to work without getting any pay, and the cultivator was deprived of three-fourths of the produce of the threshing floor. The Pathan who came before the Sikh was a more exacting taskmaster. It was his pastime to tie up the mild Kashmiris in grass sacks and drown them in Dal Lake. He thought no more of lopping off the head of a Hindu than that of a thistle. The descendants of the Kashmiris who fled from the Pathan now live in the Punjab.

Those bad days have passed, but the Kashmiri has become

the prey of parasites of his own race. There was an exceptional harvest one August, the crops stood solid and compact right across the valley, yet in this

fat and fruitful land, rice, the staple food of the country, was costing as much as if there were a famine. This was due to the locking up of the granaries—in which the grain had all been stored away (after it had been harvested) by the middlemen, who buy the grain from the farmers and then sell it to the shopkeepers.

The Kashmir government was keeping the people of Srinagar alive by doles of grain issued at cheap rates to half the population of the city. One has to wonder at the patience and submissiveness of the Kashmiris who had not discovered a more rapid and ready way of dealing with the middlemen.

There are disadvantages it seems, in living in a paradise. The Kashmiri has

become what he is because of the country in which he lives. He might have been sturdy and independent but for the attractiveness of his land to the robber. The former paradise of Eden on the Euphrates has little to offer now except a few date palms and pomegranates, but its inhabitants are at least able to take care of themselves. Even they, however, when their land was a paradise, were conquered again and again. It is to be hoped that as time passes by, and given settled conditions, the Kashmiris will recover some measure of their self-respect, and will endeavor to make their fertile country something more than a playground for visitors from all parts of India. Whether or not this is to be, only time can tell.



Love

STREET CORNER IN ISLAMABAD, ONCE THE CAPITAL OF KASHMIR

Islamabad's importance has gradually declined, though it is even now the second most important town in Kashmir. It was once known as Anant Nag, after its sulphurous holy reservoir, which still contains swarms of sacred fish. The town contains a fine mosque and shrine and an old summer palace, besides shawl and chintz factories.



Chisham

HIMALAYAN DANCING BEAR EARNS A FEW COINS FOR ITS MASTER

The traveling showman seen above obtained this good-natured beast in the Himalayas, where bears, both brown and black, are to be found among the dense forests. It now helps him to gain a few annas or pice, the small change of India, from villagers and townsfolk, who are ever willing to watch dancing bears, jugglers, acrobats or trained monkeys.

THROUGH THREE FORBIDDEN LANDS

Man and Nature in Tibet, Nepal and Bhutan

There are not many countries in the world to-day where the white man may not travel. But here we are to read about three, which all lie close together. If we look at a map of Asia we find that India is shut off on the north by the Himalaya Mountains, beyond which lies an immense and little-known territory called Tibet. The smaller mountain states of Nepal and Bhutan stand between it and India and are separated from each other by the tinier native state of Sikkim. Until Great Britain sent an expedition to Lhasa, the capital of Tibet, in 1904, only two or three white men had ever got to that mysterious town, and even now few indeed have seen it. Eastern Tibet is part of a Chinese "special administrative area."

A PREHISTORIC sea, the Middle Ocean, once separated China and Northeast Asia from the Deccan of India. (Salt water fossils have been found at what are now altitudes of four thousand feet.) In time a gigantic mountain ridge, the Himalayan, was built up by geologic upheavals. Now peaks from three to five and a half miles high, with level valleys high between the ridges, drop abruptly on the south to the plains of India. On the northern side we have the plateau of Tibet, a land of mystery high under the shining snow peaks. A land dry and barren but affording pasturage for the flocks of the fiercely independent Mongolian tribes who dwell there. Their religion is Lamaism, a faith reminiscent of Buddhism, in which the Dalai Lama is believed to be a reincarnation of Buddha.

The Lamas for years permitted none but the Chinese to enter the capital, Lhasa. Explorers were turned back at the rude forts along the route, or were murdered, and China prevented any trade with India. In 1904 the government of India succeeded in sending a mission to Lhasa to establish trade relations directly with Tibet; the Dalai Lama fled, and three Tibetan marts for Indian goods, Gartok, Yatung and Gyantse were agreed upon. Thereafter caravans of pack-sheep and of yaks crossed with Indian cattle began winding over the fourteen to eighteen-thousand-foot passes, usually to a point near Darjeeling, to exchange raw wool for cotton piece goods and other commodities. By 1908 Tibet further agreed

that it would consent to no foreign interference without the consent of the British. When, in 1910, the Chinese sought to reinvade this hidden land, the British extended their protection, and the Dalai Lama sought refuge in India. He returned to Tibet in 1913, declared its independence of China and established an arsenal at Lhasa. Many of the troops have adopted a uniform patterned on that of the British. Tibet, however, remains nominally a dependency of China. Now Russia has long had an eye on this land along the northern boundary of India, and subterranean rumblings of secret intrigue are rumored.

Let us suppose a permit from the Indian government has taken us through closely-guarded Sikkim and will now carry us through that gap in the mountain wall, Jalap-la Pass, and down into the Yatung Valley. It is like stepping from the twentieth century into the fifteenth. Enthroned in barbaric splendor we shall find the religious and political ruler in a fortress-palace high above Lhasa. His subjects, who believe in reincarnation, are provided with machines for the mechanical recitation of prayers, invented by the lamas, or Buddhist monks, who rule the country from their fortress-like monasteries or lamaseries. The praying wheels are turned by wind or water and contain strips of thin paper on which is printed the Buddhist mystical prayer "Om Mani Padme Om!" (Ah, the jewel in the lotus, ah.) As these wheels revolve, the prayer is thus thought to be repeated countless millions of times. Small prayer wheels

are carried in the hand by nearly everyone, and one passes long rows of them attached to the walls of houses and monasteries.

Another device for the easy production of prayer is the pole twenty or thirty feet high with thin strips of muslin nailed to it which flutter in the breeze, and upon which is written the same sacred text. These are the praying flags, or "horses of the wind."

The "chorten"—a pyramidal shrine for offerings, often built over the relics of some Buddhist saint—and the "men-dangs"—long walls in the middle of the road, built for the most part of stones on which is inscribed the same Buddhist prayer—are so common that one comes to look on them as natural features of the country.

Flowery Valley and Bleak Waste

In May the Yatung valley is beautiful; on the sides of the mountains the red blooms of the rhododendrons can be seen among the pine trees; the rocks in the stream are covered with moss, which forms a bed for gentian and anemones, celandines, wood sorrel and irises. But a few miles beyond Gautsa, near the meeting place of the sources of the Ammo-Chu River, one passes the last tree, at an elevation of thirteen thousand feet. Beyond there is nothing but desolation.

The Chumbi valley leads into the higher tableland, where you first see typical Tibetan scenery. The climate for the greater part of the year is terribly severe and the shaggy-haired Tibetan yak is the only beast. A numbing, grit-laden wind blows over the high plains and in January the thermometer falls to 25 degrees below zero. The traveler goes for sixty miles through this wasteland before he sees the first solitary willow in the valley of the Paina-Chu.

Rare Pieces of Cultivated Land

In the valley of the Paina-Chu the traveler comes upon the first of the plains where the ground can be cultivated. There are very few of these in Southern Tibet, but every bit of them is used to

grow food for men and beasts. After three days' traveling one again enters the treeless region, and on the fourth night camp is pitched in the snowy range of Noijin Kang Sang, nearly one thousand feet higher than the top of Mont Blanc. The Karo-la or Karo Pass, over sixteen thousand feet in altitude, lies under the summit of the range twenty-four thousand feet and magnificent glaciers come down to within five hundred feet of the track. Then the road descends to the basin of the great Yamdok Tso, the Turquoise Lake, a wild and beautiful stretch of water, with arms winding into the mysterious crannies of hills which perhaps no white man has ever trod. The road to Lhasa runs along the edge of the water for a long way and then goes up the ridge to the north to the Khamba-la, twelve hundred feet above the lake level.

The Great River of Tibet

The path makes a sudden turn, and the traveler looks down into the great trough where the Tsang-po river cuts through the bleak hills and desert tablelands of Tibet from west to east. This is no detached oasis, but a continuous strip of rich vegetation. The Tsang-po and its tributaries have drawn to them half the population and the greater part of the merchandise of Tibet. A mysterious river, in parts unexplored, it was only recently discovered to be a part of the Brahmaputra, which flows through Assam.

The river is crossed by a ferry at Chaksam, where it flows so swiftly that it is dangerous for boats; yet the Tibetans in their light craft made of hides can go up or down the river for a distance of one hundred miles. It is the main way for traffic in the country and is crowded with boatloads of pilgrims in seasons of festivals. A hundred miles upstream the Tashi Lama of Tashi Lunpo holds court. He is the "Great Precious Teacher," the second of the Grand Lamas of Tibet, considered even holier than the Dalai Lama himself, whose power is political.

Lhasa, the City of Mystery, blessed by

stands the Phodang-marpo, the red palace of the priest-king, in tiers of bright crimson. The present Dalai Lama is a child born in western China in 1935. The Tibetans firmly believe that he is the fourteenth incarnation of Buddha. Until he is eighteen a regent will rule.

The outskirts of Lhasa make up for the dirt and unsightliness of its streets. It is a waterlogged city approached from the west by a stone road raised over a marsh. The visitor passes beautiful spots in the Tsang-po valley and lower down the Kyi Chu, but these are only patches of fertility and he does not expect to see the wide belt of green by which Lhasa is encircled—willow groves divided by clear running streams, swaying poplars, walled-in parks with palaces and fish ponds, marshes where the wild ducks, left undisturbed, have become bold, and barley fields stretching away to the hills.

Warrens of Tibetan Lamaserics

The lamaserics outside the city are almost hidden by trees and their golden pagoda-shaped roofs have a green background formed by the base of the mountains. Each is a little town in itself. In design the Tibetan lamaserics are all much alike, a warren of monastic buildings, temples and narrow streets, perched in white tiers on stone terraces built out from the rocky sides of the hill, honey-combed with passages, halls, chapels and cells. In the dark and grimy recesses of the temples loom the great gilded Buddhas, life size, covered with precious stones, especially turquoises. The smell of the butter lamps before the altar is almost suffocating; their smoke has hidden the showy paintings on the wall. It is a relief to look through the dark pillars to the cloistered courtyard and quadrangle outside, where the sun is shining and flowers bloom in the garden. The truth is that Lamaism has sunk back into the worship of spirits supposed to live in all manner of objects. Every rock and cavern is marked with superstitious emblems.

There are happier sides to the picture. Most travelers in Tibet will remember being entertained by jolly abbots in the

Rongbuk valley, where the Everest Expedition discovered that the mountain sheep, tamed by the hermits, would come to feed out of their hands.

An Inhospitable Land

The only Tibet known to travelers over the Indian frontier is but a narrow strip of green country at the beginning of a mountainous desert. Central and Northern Tibet form a vast and cheerless tableland. From the passes north of Lhasa there is a view of mountains stretching away in endless ridges. This is only the beginning of the wilderness, which continues to the borders of Mongolia and Chinese Turkestan.

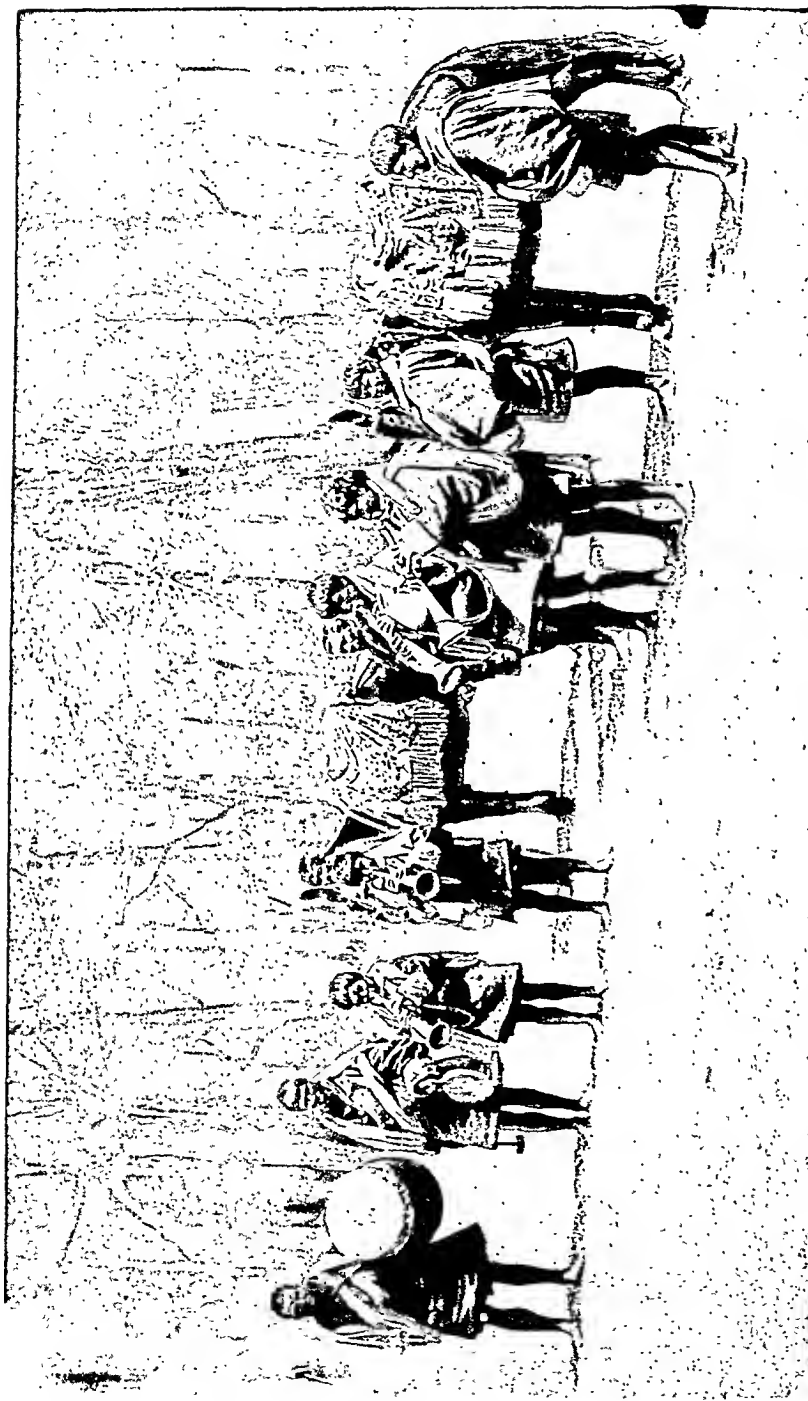
At the eastern end of the Himalayas, north of India, is the mountainous state of Bhutan which likewise is closed to the traveler. The land consists of range after range of mountains between which lie narrow valleys watered by fast flowing streams. The best idea of Bhutan can be had by imagining it to be a gigantic stairway leading from the humid plains of Bengal to the chill tableland of Tibet.

Bamboos and tree ferns are found in the lower valleys and oaks and rhododendrons cover the sides of the mountains up to a height of eight thousand feet, at which point they are replaced by dark forests of pines and firs. Unfortunately for the traveler, owing to the damp atmosphere, a leech is waiting on nearly every leaf that overhangs the path, ready to attach itself to any living creature that passes. Besides these pests, there are many kinds of stinging and biting insects in this every way inhospitable land. High up on the sides of the mountains can be seen the great Buddhist monasteries.

Guarding many of the passes, especially those leading to Tibet, are great fortresses, each of which contains a central citadel occupied by the governor and his family. Both the monasteries and forts have overhanging eaves to shed the snow and wooden galleries like those of Switzerland.

A Tortuous Approach

Bhutan is usually entered from Buxa, Bengal, whence the road bends and twists

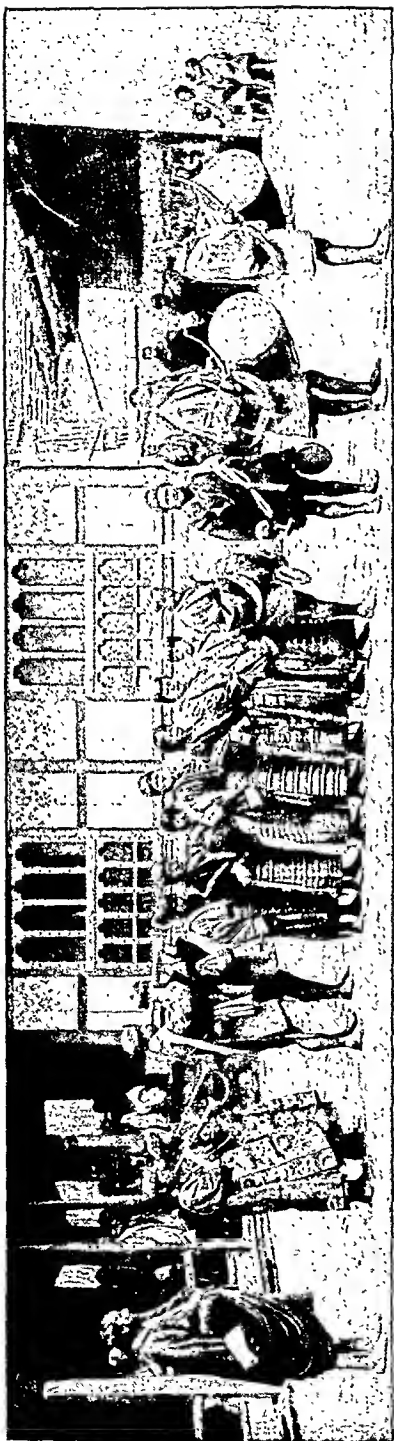


John Claude White

TRUMPETERS AND DRUMMERS OF A BHUTAN FORT TURNED OUT TO WELCOME BRITISH GUESTS

To receive the British Mission to the Maharaja of Bhutan one of the forts which the Expedition visited turned out its band in welcome. The trumpeters are clothed in scarlet uniforms, and it will be noticed that they stand barefooted in the snow. The drummer is clothed in green,

and next to him comes a man who beats upon a gong. Behind the group are two riding mules with gorgeous trappings as a present for the visitors. Mules are used in the country for riding, as they are more sure-footed than horses on the mountain trails.



John Claude White

A PARADE OF BHUTANESE MUSICIANS AND A GROUP OF LAMAS AT A RELIGIOUS DANCE

In the top photograph we see the private band of the Maharaja. There are trumpeters in red, drummers in green, and a choir of singing girls. The lower photograph shows lamas in their robes of Chinese silk, their masks in this case made of *papier-mâché*, though usually these hideous objects are of wood. The weird devil dancing practically consists of a series of shufflings and turnings. It is performed outside a "gompa," or temple, to the accompaniment of prayers and of the band (seen on the left), and may last for four days.

THROUGH THREE FORBIDDEN LANDS

like all Himalayan trails until it reaches Punakha, the seat of government. There is another way into the country up the valley of the Manas River, which rises in the Tibetan lake, Yamdok Tso, and flows across Bhutan from north to south; but as yet practically nothing is known about the northern and eastern borderlands.

The Bhutias, as the inhabitants of Bhutan are called, have built their little villages chiefly in sheltered spots where they can grow wheat, barley, millet, mustard and chillies. Owing to the steep nature of the country they make their fields in series of terraces, each of which is supported by a stone embankment, which may be as much as twenty feet in height. The farmers cultivate no more land than is absolutely necessary, because

when there is anything left over to sell, it is likely to be taken from them by the lamas of the nearest monastery or by the governor of any fort in the neighborhood.

The government of the country was originally in the hands of the Dharm Raja or spiritual head and the Deb Raja or temporal ruler. To-day the Dharm Raja has little authority save in matters of religion. An hereditary Maharaja is the executive.

Until the end of the last century there was no real form of government, the strongest governor making war on the weaker ones and acting as a king in his own district, while the poor people were robbed and oppressed by everyone. The first Maharaja was Sir Ugyen Wangchuk, who was elected in 1907. He had to fight hard to make the governors recognize his authority.



John Claude White

THE LATE MAHARAJA AND SOME MEMBERS OF THE ROYAL FAMILY

His Majesty is standing on the top step and to the left of the group. Next him is his sister, her grandchild and her daughter. Seated below are the king's two daughters. A male and female retainer complete the party. The Maharaja's sister looks after the food and clothing of the royal household, which numbers several hundred people.



John Claude White

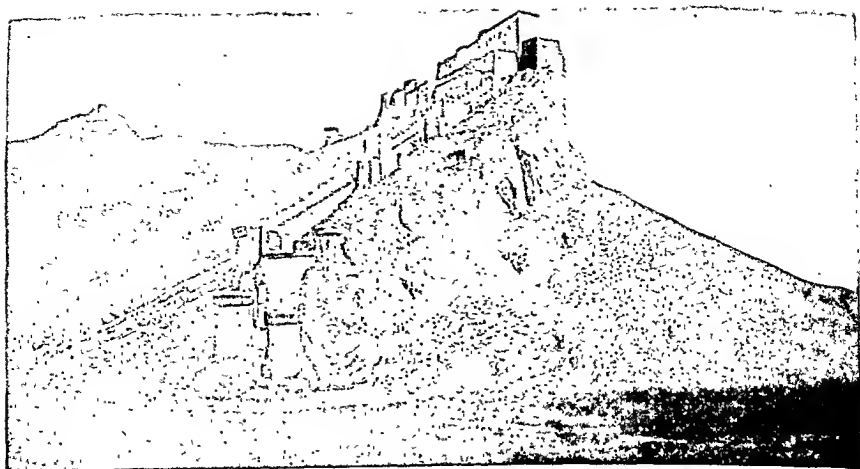
LAMAS WHO BEAT TIME FOR THE MASKED DANCERS

There are devil dancers in Bhutan and also in Tibet, and the same sorts of instruments are used, the trumpet, drum and cymbals. The drum-sticks are of metal and shaped like question-marks. The noise is not unpleasant but to Western ears, monotonous. There is no attempt at a tune, but just a rhythm to keep the dancers in time.

The huge monasteries are mainly responsible for the backward condition of Bhutan, since into them go so many of the nation's best men, who might be better employed in farming, trading or preventing raids on the northern and eastern frontiers. The Maharaja has, however, done much to break the power of the lamas and to check the abbots of the lamaseries, who were once continually intriguing with the Grand Lama of Tibet.

The inhabitants of western Bhutan are like the Tibetans in appearance, and equally suspicious of strangers. They have to work hard in their terraced fields, which are sometimes swept away down the hillsides by the terrible storms that

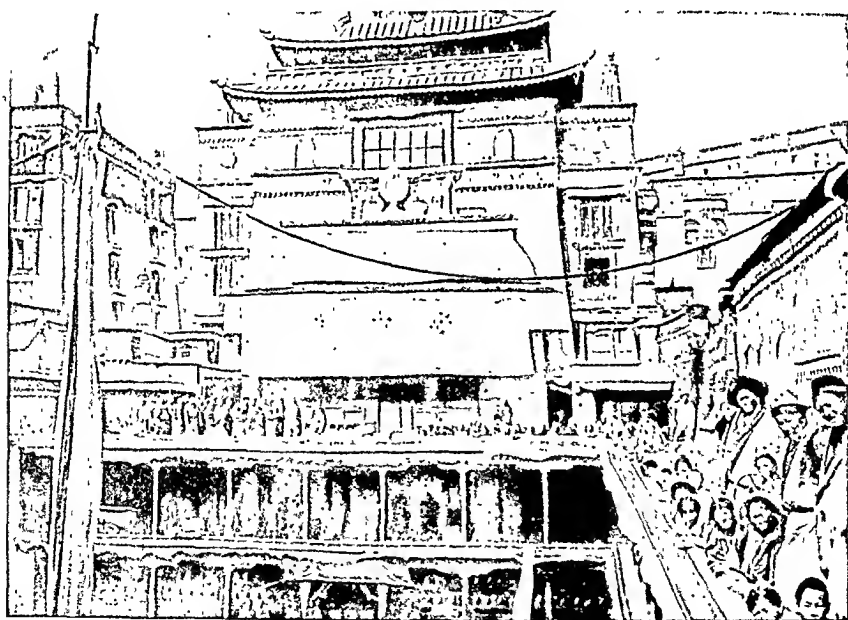
break over the mountains. Since the officials receive no regular salary, they take what they can get from the people of the district, who can do nothing to protect their property. Eastern Bhutan is practically unexplored. To the west of Bhutan, and only separated from it by Sikkim, is the independent state of Nepal, which stretches along the Himalayas for a distance of five hundred miles. The whole country is a wild tangle of mountains, the only flat space being the valley of Nepal, in which stands the capital, Khatmandu. Outside this valley there are no roads, no towns, not even large villages. Although Nepal is under the protection of the Indian government, the only white



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KHAMBA JONG, ONE OF THE HUGE FORTRESSES OF TIBET

There are few more desolate places than the plain which stretches away before the great fort of Khamba. It stands fifteen thousand feet above the sea, and about one hundred miles from Mount Everest, which can be seen on a fine day. Here and there amid the expanse of boulders grows a little coarse grass that provides food for the hardy Tibetan yak, and over all the dust is blown by the cold, strong wind.



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THE NEW YEAR FESTIVAL AT TASHI LUNPO MONASTERY

Tashi Lunpo, whose abbot is seen on a subsequent page, is built by the banks of the great Tsang-po River to the west of Lhasa. It is, next to the Potala at Lhasa, the holiest monastery in Tibet, and there are always tremendous crowds who gather at the festival of the New Year, which is known as the "Losar," for the celebration of which there is a fortnight's general holiday.



John Claude White

GIRL AT A SIMPLE LOOM MAKING YAK HAIR CLOTH

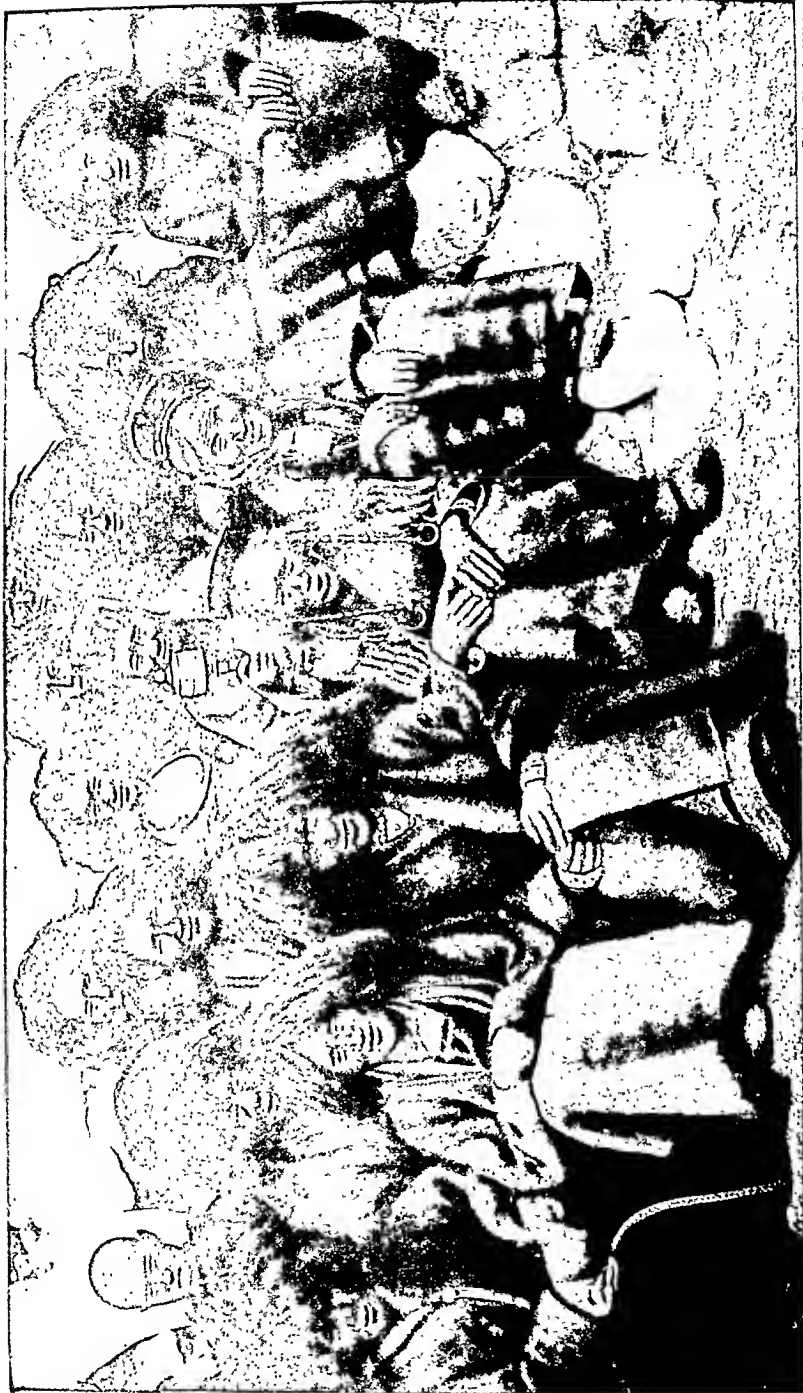
The wool is stretched out on frames in parallel strands. Other strands are then woven in and out at right angles until a wide strip of cloth is complete. A number of these strips are sewn together to make the ordinary kimono-like costume of Tibet, used alike by men and women. The weaver's companion is wearing one.



John Claude White

WISE MEN OF TIBET WHO PARLEYED WITH GREAT BRITAIN

When the British Military Mission entered Tibet in 1904 to enforce the opening of trade routes between Tibet and India, there were long negotiations and councils. Above are four of the councilors who parleyed with the British. They had thought that a "holy wall" of loose stones would be enough to stop the foreigners.



John Claude White
STOPS

NUNS AND LAY SISTERS OF A TIBETAN CONVENT IN THEIR WIGS, BEADS AND BRACELETS

There are nunneries as well as monasteries in Tibet. The nuns shave their heads and wear enormous wigs, but lay sisters—that is, those who serve the community but do not lead the full religious life—may keep

their own hair. The Abbess, who happens really to be bald, is the one with the largest wig whom we see in the middle of the front row. She is wearing a charm-box, and behind her someone holds a prayer wheel.



John Claude White

IN HIS HAT OF AUTHORITY: THE BUDDHIST ABBOT WHO TRIED TO STOP A BRITISH EXPEDITION

In Tibet the most important people are the religious authorities, who are also the statesmen and ambassadors, when needed. The British Military Mission to Lhasa in 1904 was met at the great stronghold of Khamba Jong, seen in a subsequent page, by the Tashi Lama, the most

important man in Tibet after the Dalai Lama himself. The Tashi Lama, also called the Panchen Rinpoche, is abbot of Tashi Lunkpo, and here he is seated in his tent with his secretary and the religious ornaments, without which no Buddhist dignitary ever travels.

THROUGH THREE FORBIDDEN LANDS

men allowed into the country are the Minister, who is the representative of the government, and the officers commanding the Minister's escort. Indeed, few white men have ever seen the mountain fastnesses

outside the valley which so nearly constitutes the state itself. This valley was originally the bed of a lake 4,500 feet above sea level; and a legend relates that when the lake drained away, its waters



ONE OF THE MAGICIANS WHO TERRORIZE TIBET

Georg Haeckel

A magician's duty is to discover any demon supposed to be doing harm, and to drive him off by magic. Before Buddhism was established in Tibet the country had a religion of its own called Bon. This had much to do with demons and ghosts, and when the purer faith was introduced, aspects of the Bon religion became mixed with it.

THROUGH THREE FORBIDDEN LANDS

were released by the god Manjusri, who cleft the rim of mountains with his sword. The chasm thus made is alleged to be the Kot-bar or Sword Cut, and much of the ancient art of the region represents Manjusri, the patron saint of Nepal, with uplifted sword. Geologists offer the theory that the lake burst its boundaries during some violent earthquake and escaped into what is now the Baghmati river. A ropeway was made in 1927 to carry goods to the valley from Raxaul.

There is a narrow strip of cultivated land where the foothills of the Himalayas

slope down to the plains of northern India. Beyond lies a belt of jungle twenty miles wide known as the Terai, one of the finest regions for big game hunting in the world. After passing through the Terai the traveler is faced by a succession of mountain ranges which extend clear to Tibet, the highest peak being Mount Everest, 29,141 feet. It stands on the frontier between the two countries. This highest known summit in the world was never attempted by climbers until 1912. There are several other mountains over 20,000 feet high.



Percy Brown

TIBETAN ARCHER-MUSKETEER AT A SHOOTING COMPETITION

Every year there is a shooting competition in the Tibetan town of Shigatse. Competitors are armed with bows and prong muskets. The prong can be let down and used as a rest when the musket is fired from the ground. But in the competition each man rides at full gallop past two targets, shooting with bow and gun alternately.



John Claude White

TIBETAN FERRY-BOAT ABOUT TO CROSS THE BRAHMAPUTRA

The natives of the great valley of the Brahmaputra (or Tsang-po) of southern Tibet, a region still, in part, unexplored, are not troubled by lack of bridges. They make a raft of joined logs, fasten a wooden frame to it and cover all with broad strips of yak hide sewed together with the big stitches that we can see in the picture.

TIBET, NEPAL AND BHUTAN: FACTS AND FIGURES

TIBET

Bounded on the northwest by Sin-Kiang, on the northeast and east by China, on the south by Assam, Bhutan, Sikkim and Nepal, and on the west by the United Provinces, Punjab and Kashmir. It is divided into Outer Tibet (the part nearer India) nominally under the suzerainty of China but practically an independent state under a guarantee of Great Britain, and Inner Tibet (the part nearer China) which is in a measure under the control of China. The head of the government is the Dalai Lama who acts through a minister or regent, assisted by 4 ministers. The frontiers are not definitely established, but the estimated area is 463,200 square miles and the population about 2,000,000. The capital Lhasa has a population of about 50,000. The prevailing religion is Lamaism, a corrupt form of Buddhism, but there exists also the Bon, or Shamanistic faith. Some agriculture is carried on, and barley and other cereals, vegetables and fruits are grown. Minerals include gold, borax and salt. In the pastoral regions sheep and yak, buffaloes, pigs and camels are raised. The most common industries are wool-spinning, weaving and knitting, and the making of images and other decorations for religious edifices.

NEPAL

An independent kingdom in the Himalayas, bounded on the north by Tibet, on the east by Sikkim and on the south and west by British

India. It has an estimated area of 54,000 square miles and a population of about 5,639,092. The capital, Khatmandu, has a population of about 80,000. Most of the people are Hindus.

The government, nominally under the Maharaja, is actually a military oligarchy. All power is in the hands of the Prime Minister.

The chief products are rice, ginger, sugar, tobacco, potatoes, fruits, cattle, hides, gums, oil seeds, jute, timber and saltpetre. There are valuable forests in the southern part. Chief exports are cattle, hides and skins, opium and other drugs and the imports are cotton, silk and woolen piece goods, leather, brass, iron and copper wares. There is one railway, 25 miles in length.

BHUTAN

A state in the eastern Himalayas, bounded on the north and east by Tibet, on the west by the Tibetan district of Chumbi and by Sikkim and on the south by British India. The area is about 18,000 square miles, and the estimated population is 300,000. The religion is Buddhism of the Tibetan form. The government is under a hereditary Maharaja. Chief products are rice, corn, millet, lac, wax, different kinds of cloth, musk, elephants, ponies and silk. There are valuable forests. Muzzle-loading guns and swords of highly tempered steel are manufactured. Other manufactures, including woven cloth and wooden bowls, are for home use.

BURMA ON THE BAY OF BENGAL

A Land Where Women Are Independent

Burma, formerly a part of the Indian Empire and later a British Crown Colony, is now occupied by the Japanese, who overran the country in World War II. It is a land where the women occupy an unusually privileged position. They dress like men, smoke cheroots, conduct shops and forego chaperonage. Burma is a land in which the means to a livelihood is easily procured and people devote much time to the building of their Buddhist temples. "The temple bells are ringing," sang Kipling of Mandalay, "... An' the dawn comes up like thunder outer China 'cross the Bay." Here, too, elephants are used in the hills as beasts of burden. Burma is also the home of the Padaungs of the colder north, the Lihsaws who live just across the frontier from Yun-nan, and the Akhas of the Shan States.

BURMA, formerly an important province of the Indian Empire, lies on the Bay of Bengal, between Assam, Tibet and China, Indo-China, Siam and Malaya. Ranges of hills running south from the rim of the Tibet plateau make traveling wearisome in the eastern portion of the country. Anyone who wishes to cross these hills must continually descend into deep valleys, then ascend four thousand feet or more.

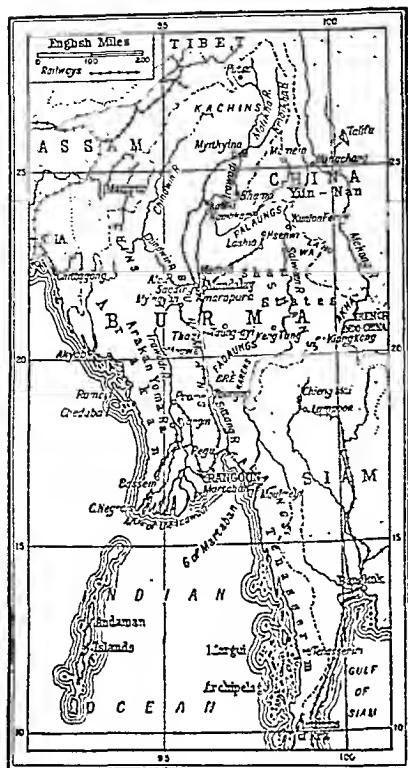
Burma proper lies in the valley and basin of the Irawadi, one of the world's great rivers. Its basin forms one of the three natural divisions of Burma, of which the other two are the Arakan with the Chin hills, and Tenasserim with the basin of the Salween. The Irawadi is navigable for about nine hundred miles. After a journey of a thousand miles it carries down so much silt that it yellows the Bay of Bengal. It has an average breadth of a mile and a half, but below Rangoon it sometimes reaches for several miles from shore to shore. Its swift currents then prevent ships from anchoring and people must go ashore in small boats. Indeed, when it overflows, at the rainy season, it becomes ten miles wide at certain points. Up and down this great highway passes a large portion of the commerce of the country, notwithstanding that a railway runs more or less parallel to it for much of the way. All the wealth of Burma comes down the Irawadi—teak, oil, rice, indigo, ground nuts, jade, amber, rubies, silver and, not least valuable, rubber. Upstream go manu-

factured goods, foodstuffs, milled rice and other of the necessities of life for the Burmese and also the European inhabitants. There is a large local trade in silk, "ngapi" (pickled fish) and "let-pet" (pickled tea).

The only towns of importance are Rangoon, Moulmein and Mandalay. Rangoon, situated in the delta of the Irawadi, is the British capital and chief port. It boasts a model jail, which can accommodate three thousand. Moulmein across the Gulf of Martaban, was the first British capital. The old native capital of Upper Burma is Mandalay.

Burma is rich in forests. Reserved forests alone, maintained principally for timber, cover 31,637 square miles. Her extraordinary fertility is due in part to her more than abundant rainfall. That of the Arakan along her upper coastline and Tenasserim, the coastal strip that depends from the south of Burma between the Gulf of Siam and the Indian Ocean, averages two hundred inches in a year—nearly five times, that of, say, New York—while there is ninety inches in the Irawadi delta. In the mountains of the extreme north, however, lies a zone as dry as California.

Unlike the Hindus, the Burmese are generally supposed to have migrated from Western China to the headwaters of the Irawadi, as did the people of Tibet. Their language is monosyllabic, though it depends a very great deal less than the Chinese on intonation. The alphabet, on the other hand, shows evidence of having been borrowed from the Aryan Sanskrit



BURMA AND ITS PEOPLES

of India, and it is true that the Buddhist scriptures of Burma came from Southern India and Ceylon.

Protected by hilly walls, the Burmese maintained their independence for centuries. Then during the nineteenth century wars were fought with the British which resulted in making Burma India's largest province. It really began with a dispute over the Arakan and Chittagong, which generated such ill feeling in Burma that she eventually made preparations to invade Bengal by way of Manipur. This invasion the British prevented by occupying the strategic port of Rangoon in 1824 and advancing up the Irawadi. As a consequence, the disputed Arakan came under British administration, together with Assam in the north, and Tenasserim in the south. Further territory in Lower Burma was acquired in 1852. The third

change came in 1886, when Upper Burma was annexed. Burma became a Governor's Province of India in 1923. In 1937 it was separated from India and became a Crown Colony of the British Empire. Burma was conquered by the Japanese in 1942 after a brief campaign.

Burma is chiefly agricultural and its prime export is rice. The tourist will enjoy visiting the ricemills, the teak sawmills and lumber yards in which elephant labor is employed, and perhaps the petroleum refineries, which represent a third important industry. Just below Rangoon, at Pazundaung, on the Irawadi, stands a ricemill so vast that it turns out tons of rice a day. To it float barges loaded with the "paddy" (unhusked rice) which has been garnered with a hand-sickle, often by coolies from Hindustan. From the barges, heavy basketloads are carried on the head or shoulders to the mill. The paddy is first run over sieves and shakers to remove dirt and grit, then passed between grinders which remove its outer husks and leave a brown "natural" rice more wholesome than polished, where rice is the mainstay of the diet. This brown rice is run through pearlars to remove the clinging inner husks, then through sieves to grade it for the storage warehouses. Under British rule, the government employed experts to select the best seed, forecast crop conditions and encourage extension of irrigation as new fields were required. The British had several banks in Rangoon which financed the major portion of Burma's rice crop.

The humming teak sawmills at Rangoon employ hundreds of elephants, for teak is heavy. The hard wood preferred for Oriental temples and carved furniture is so heavy that in the green state it will not float. It grows in the hills amid bamboo brush, and elephants are used first to drag the logs downhill through the heavy undergrowth. Young bulls rounded up from the wild herds of the North Burma forests are chiefly used for this work because first it is easier to train the young animals, then because their tusks are useful as levers for picking up logs and for

carrying them about the lumber yards. The great beasts appear to have almost human intelligence as they kneel before a log, thrust their tusks beneath it midway, then steady it with their trunks as they move it. When the rivers are deep, they can swim about, pushing the logs to place as directed by the drivers who sit on their heads. When the creeks are as "sludgy, squidgy," as Kipling's poem describes them to be, the elephants can go into mud knee-deep to float the logs in what water there is. In return for this labor, which would be impossible to any other living creature, the pachyderms must be kept scrubbed and curried, fed on tons of hay and bran, with perhaps rice and molasses for dessert, and given frequent holidays. The wild herds of the jungle are conserved by a commissioner of elephants who corresponds in importance to the forest supervisors of other countries.

Burma is one of the important oil producers of the world and supplies a good proportion of the lamps of Asia. The Burma Oil Company has huge refineries at Syriam and elsewhere, and its own fleet of oil tank steamers. Burma also has some of the finest and largest jade mines in the world and sells quantities of the costly transparent jade to wealthy Chinese for jewelry.

In Rangoon, natives of India, Chinese, Malays and Europeans jostle one another. White men find it too hot to walk, and unless they have their own automobiles, patronize the "gharries" (pony cabs) or street cars, which have second-class compartments. A few natives ride bicycles; others draw carts in competition with humped cattle. The city is a religious centre because it contains the famous Shwe Dagon pagoda.

In the country districts, the houses are built of bamboo, with palm leaves to thatch the roofs and matting to paper the walls. Rice flourishes in the fields and delicious fruits grow wild. There is thus little inducement to thrift. When a man becomes wealthy, he buys jewelry for his wife and daughters, gives feasts to his neighbors or builds a pagoda that he may acquire merit for a future existence.



Scott

BURMESE MEN WEAR SKIRTS

Shirt-like nether garments are worn by both men and women in Burma, but turbans are favored by men only. Burmese men are lazy and leave the work for the women to do.

Notwithstanding, the women are exceptionally capable and energetic. In Rangoon certain of them have even been appointed to the Rangoon judicial court. Every Burmese woman is a born shopkeeper: every girl wants to manage a stall in the bazaar. Once she has gained her desire, she will sit there above huge baskets of grain or lengths of colored silks, smoking a cheroot as long as a school ruler. This business capacity of the women is the more surprising in that, until recent years, there was no education pro-



Scott

TURBANED MAN AND WOMEN FROM THE CHINESE FRONTIER

In many ways these Lihsaw opium cultivators resemble the folk from the Chinese province of Yun-nan. The women are clad in dark blue dresses trimmed with red, or sometimes mother-of-pearl. Bands of silver encircle their necks, but shoes are a luxury. The Lihsaws live in villages on the wooded mountain slopes.

vided for girls. If the husband is idle or ailing, the wife can divorce him. But he may claim his freedom if the wife gives him no sons.

In the old days the only schools were those maintained by the monks, some of whom still teach little boys. In most of the out-of-the-way villages there may be a "pongyi kyaung," or monks' house, and the drone of voices coming from it will lead us to the schoolroom, where a dozen or so little beady-eyed boys lie flat on their stomachs with wooden slates before them, shouting out the letters of the Burmese alphabet. Each small body

has some sort of cloth wound around it and probably a short jacket too; every head is closely shaven save where one tuft of hair rises like a bunch of carrot tops from the centre of the poll. Very little, however, is learned at these schools beyond reading and writing, for, as a Burmese boy once said, "Pongyi schools for pleasant, English schools for get-on."

In the English schools the boys not only learn from books, but they learn how to sit on chairs, a thing contrary to native custom. In extreme cases they even wear leather shoes. There are English girls' schools too, and the girls, who until re-



Scott

PADAUNG WOMEN CLOSELY MUFFLED AGAINST THE COLD

Coils of brass around their necks, arms and legs are the chief articles of adornment among the Padaung women. They start with one ring of the collar when they are very young, and add to these as they grow older, until the later ones rest upon their shoulders. Their blankets serve as winter wraps for their babies and themselves.



© E. N. A.

BEHIND ITS SURROUNDING MOAT AND WALLS STANDS THE OLD BURMESE TOWN OF MANDALAY

When, in the nineteenth century, it was the capital of Burma, then an independent kingdom, Mandalay occupied the square space enclosed by the moat and walls, parts of which we see here. It is still the chief town in Upper Burma, but has grown considerably, and what was the old town is now known as Fort Dufferin. Within the walls are the former royal palace, the royal white elephant's stable and the splendid hall of audience, which is made of teak, gilded and magnificently carved. Over the gates that pierce the walls are wooden towers.

cently picked up what knowledge they could from their brothers, now have the same advantages.

In Burma every name has a special meaning, and some of them are very quaint. A boy, for instance, may be Mr. Grandfather Elephant or Mr. Crooked

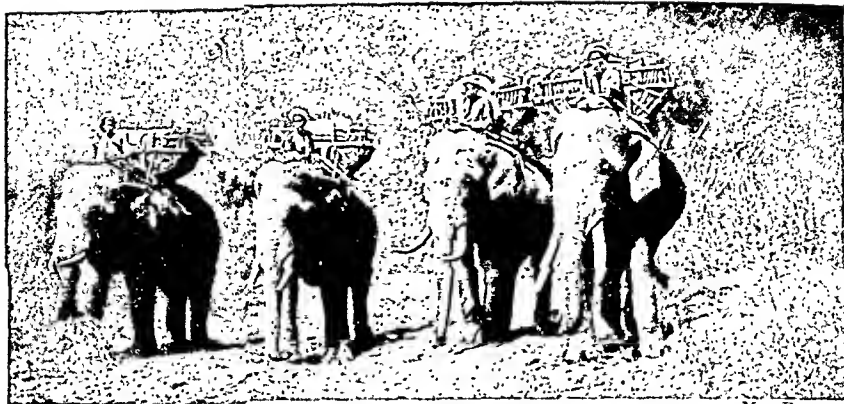
and even Mr. Like-his-Father; and a girl may be called Miss Dog's Bone, Miss Naughty, Miss Rabbit or Miss Affection. A custom, however, decrees that the children must have names beginning with the initial letter of the day on which they were born. This rule is considered im-



AKHA DANCING GIRLS, BEAUTIES BY BURMESE STANDARDS

Scott

Here we have two Akha maidens from the most easterly hills of the Shan States dressed in their best, in coats and skirts dyed with indigo, with scarlet trimming. Upon their black hair rest silver headaddresses, while numerous silver and seed necklaces add the final touch of fashion. Arms and legs are covered rather clumsily, but the feet remain flexibly bare.



Mrs. Doveton

TUSKERS TAKING BAGGAGE UP TO THE HILLS

In the hill country of the Southern Shan States elephants are the only pack animals that can negotiate the steep paths up to the villages. For various reasons the tribesmen keep these paths as secret and difficult as possible, and so bad are some of them that a baggage elephant has consumed fourteen hours in covering four miles and a half.

portant, because boys and girls born on certain days may marry only those born on other days.

The days of the week are each connected with a particular animal. The children thus have birth animals as people have birthstones. Monday is represented by a tiger, Tuesday by a lion, Wednesday by an elephant, Thursday by a rat, Friday by a guinea-pig, Saturday by a dragon and Sunday by a fabulous creature, half bird and half beast.

When a girl reaches the age of eleven of thereabouts her ears are pierced with great ceremony. The friends of the family are invited to a feast by the customary method of sending around packets of pickled tea. It is the girl's debut. She may scream when the silver wires pierce her lobes, but the process will not have ended until—perhaps a week later—the holes are large enough for the insertion of large jewels.

The corresponding ordeal for the boy is even more painful, for he is tattooed. All Burmese have their legs tattooed from knee to thigh in such a way that, from a short distance, it looks as if they were wearing dark blue tights. The process is so agonizing that only a part can be undergone at a time, and a boy has to show his manhood by bravely enduring the pain. Anyone who shirked would be a coward.

Every boy also has to go into a Buddhist monastery for some time before he can assume the status of a man. He puts on a yellow robe like those worn by the monks, and conforms to the rules of the monastery while he is there. This does not mean that he will become a monk, though many do so. There are thousands of monks in Burma, supported by the community.

Men and women dress so much alike that at first it is difficult to distinguish between them. Both wear cotton or silk skirts and little white jackets, but the men's skirts for ordinary wear are shorter and more sack-like. Their skirts, or *putsos*, for gala days, however, are made of many yards of the richest silk. The women's gala dress, which reaches to the ground, is tightly girt about the body. The great distinction in the dress of the two sexes is that the men are never seen without their headdresses, or "gaung-baungs" while the women wear nothing on their heads. Their glossy black hair is coiled on top, with an orchid or some other blossom hanging down over the right ear. The men wear their hair long also, but a Burman with a beard is unknown, and very few of them have even a moustache.

The best way to see the Burmese in their fine clothes is to go up to one of the great pagodas on a festival day, for then

men, women and children give themselves up to devotion and merrymaking.

The chief place of worship is the great Shwe Dagon, or Golden Pagoda, of Rangoon. It stands on raised ground, and long flights of steps lead up to it on four sides. At the foot of the main steps two enormous white beasts with glistening red eyes and mouths ever stand on guard.

Placed at the sides of the steps are stalls with wax tapers, lotus, frangipani and jasmine, gold leaf and sweetmeats. These are bought by the people flocking to the shrines. Each flight leads up to a platform (larger than a city block) from the centre of which rises the golden spire of the pagoda. On its top rests a gilded cage set with jewels and hung with hundreds of pure golden and silver bells, which tinkle in the breeze.

All around the base and at the edges of the platform are shrines, some of them decorated with teakwood carvings. Others are covered with a mosaic of bits of colored glass which glitter in the sun; others still are gilded over. There are posts topped by the sacred goose, there are almost life-size carved elephants, and there are bells which swing between two

posts. As a Burman passes one of these bells, he will pick up a deer's horn from the pavement and strike a note to let the good spirits know he is there.

The whole scene is gay beyond description. Here a fortune-teller cries out that he will tell your fortune by a cast of the dice. There, in the shadows before a gleaming alabaster or brass figure of the Buddha, are wax tapers stuck on the ground and piles of flowers, and before them men and women crouch devoutly.

Mandalay is a Mecca for Buddhists. It must have a thousand pagodas, of which the seven-roofed Arakan is considered the holiest. It contains an image of Buddha said to be the only one ever made during his lifetime. The larger sections of the heavy brass figure proved so difficult for the workmen to handle that, it is related, Buddha himself came to their aid. This revered statue was brought to the capital city in 1784.

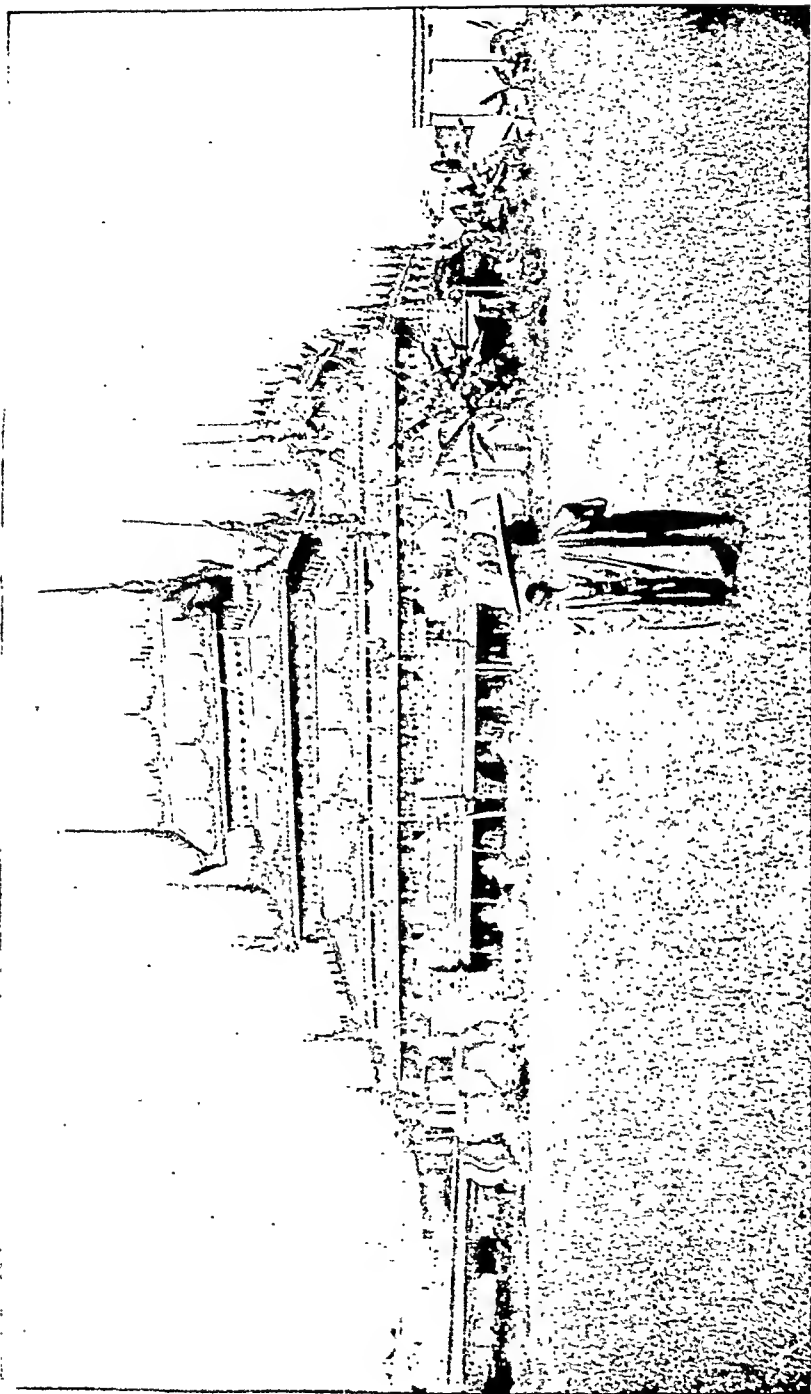
Only two meals a day are eaten by the people of Burma, except by the monks, who may not eat after midday. Boiled rice is put on a large platter from which all help themselves, and little saucers of such condiments as curry, onions or chil-



SOLEMN CONSECRATION OF A PAGODA SPIRE

Parry

Every pagoda in Burma is surmounted by a "hti" or umbrella spire formed of concentric rings of gilt ironwork tapering to a rod. Kneeling monks pray before the hti, surrounded by gifts of rice and fruit. When bamboo scaffolding has been erected the spire is hoisted into place by many willing hands, and more prayers are offered when in position.

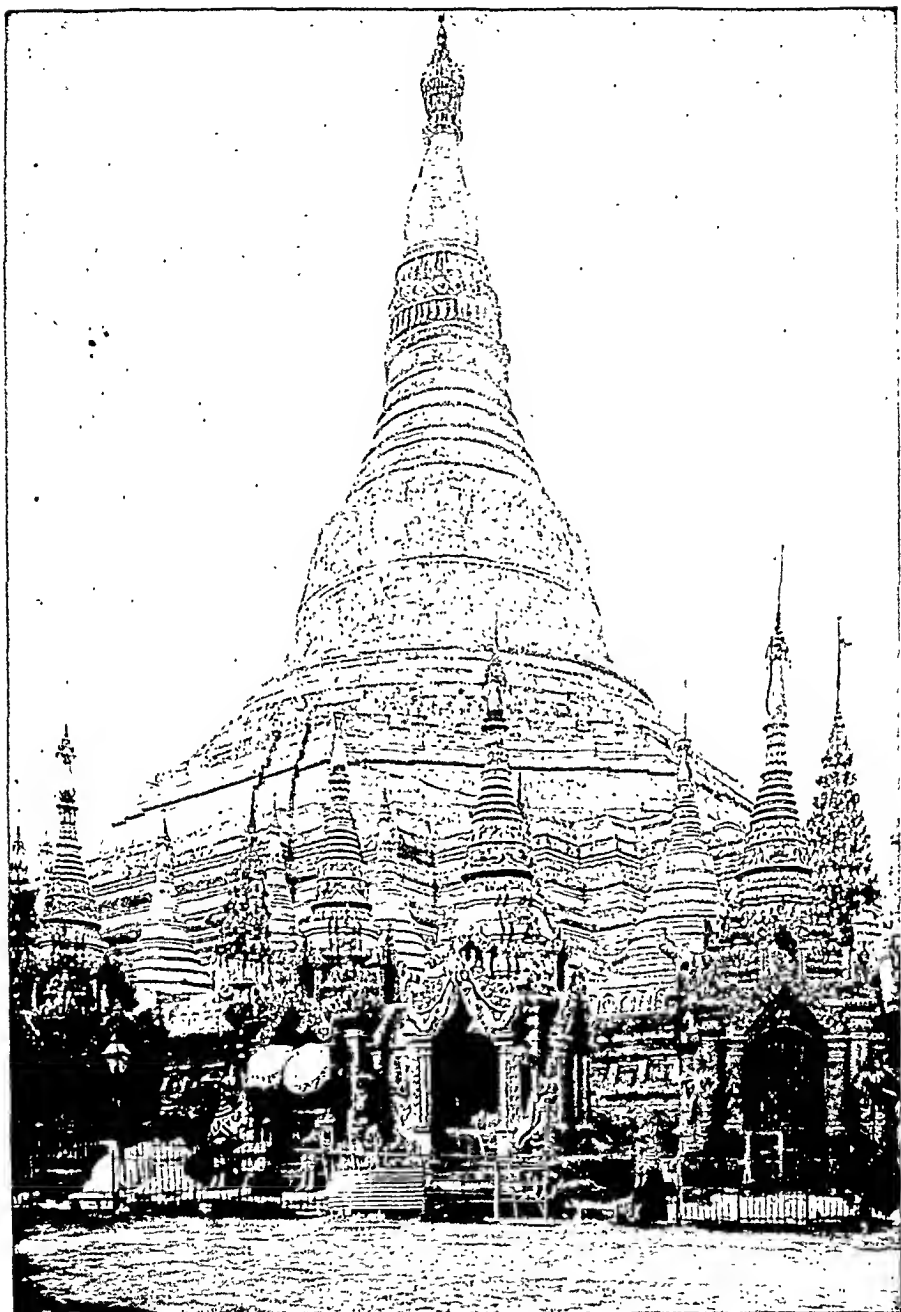


Bushby

QUEEN'S GOLDEN MONASTERY IN MANDALAY, ONCE THE CAPITAL OF UPPER BURMA

Mandalay, a river port on the Irrawadi, has a population of around 150,000. There are many monasteries and pagodas in and about the city. One of the finest is the Queen's Golden Monastery, built of teak, decorated with carvings and heavily gilded. In the hope of expiating

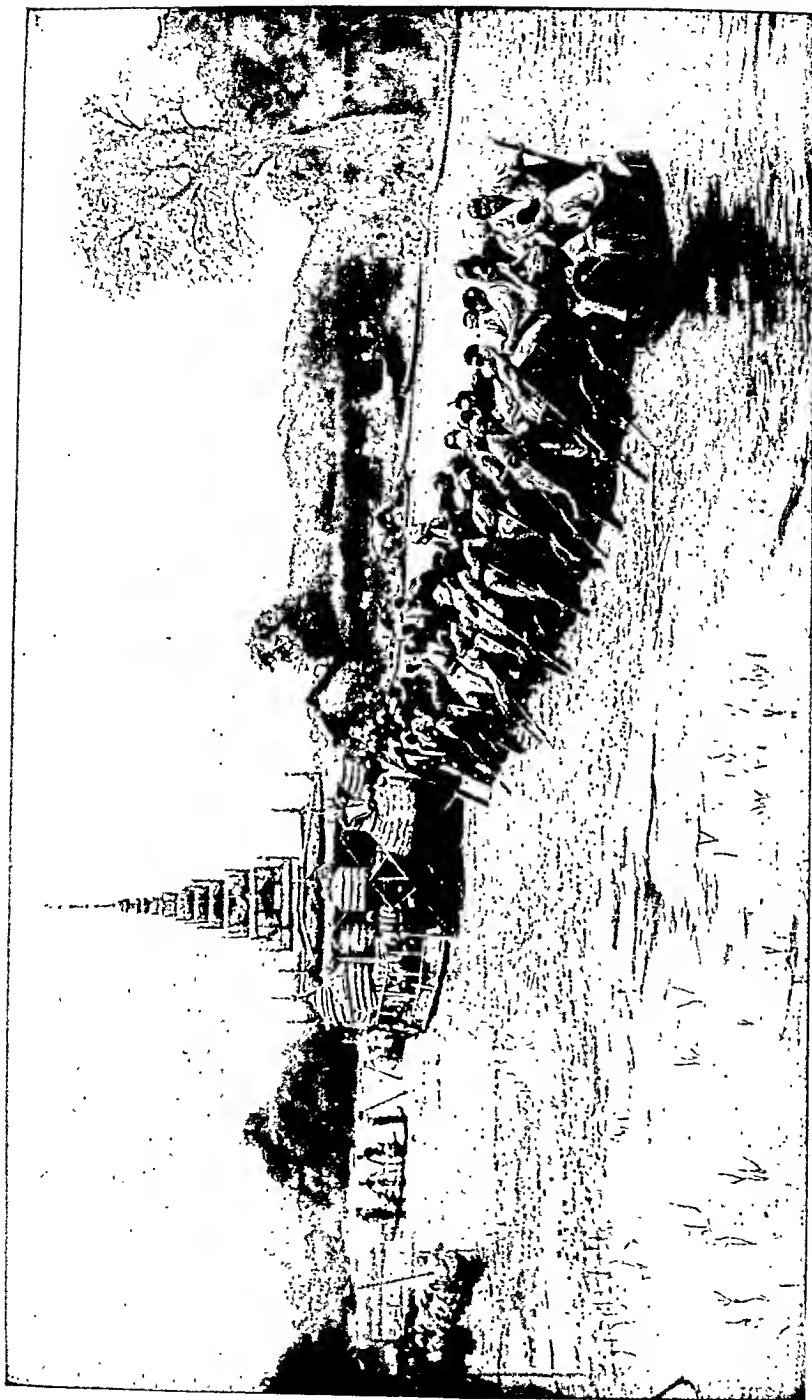
her sins, this monastery was built by Supayah Lat, the queen of the last king, Thebaw, who was deposed by the British in 1885. Monasteries usually have several roofs, though never more than one story and are picturesque when contrasted with Western architecture.



Rodd

TOWERING GOLDEN SHWE DAGON PAGODA IN RANGOON

This is the most sacred place of worship in Burma: to it come Buddhist pilgrims from everywhere; for it contains actual relics of Buddha. The traveler approaches (respectfully shoeless) by a flight of steps, passing hundreds of small temples, while over a thousand golden and silver bells tinkle from the roof. The gold-plated structure glitters above the city.



TOWING THE ROYAL BARGE BEARING THE IMAGES OF BUDDHA ON LAKE INLE AT YAWNGHWE

Parry

Every year a Water Festival is held at Yawnghwe, the capital of the Shan state of that name. Two golden images of Buddha, sheltered by a gilded seven-story spire, are put aboard the ruling chief's state barge and towed around Lake Inle. The canoes that tow the barge are pro-

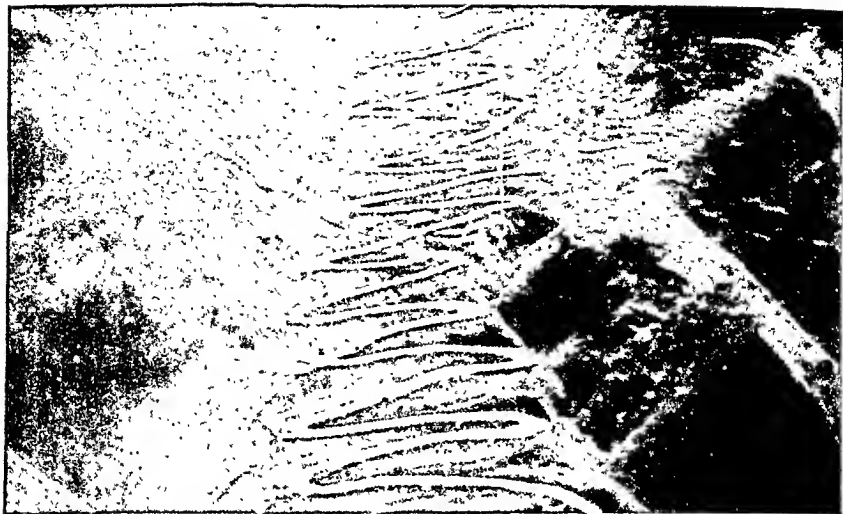
pelled by Intha paddlers, watermen who work the paddles with their legs. They stand on one leg and twist the other leg around the paddle, then lean forward and, with a kick to the rear, drive the long paddle through the water, a performance which requires superb energy.



Scott

BURMESE DANCING GIRLS REHEARSING FOR A FESTIVAL IN THE TEMPLE

The performances of dancing girls are extremely popular with the pleasure-loving Burmese. The young women shown above are, surprisingly, professional dancing girls, attired in the usual restricting costume of Burmese women. Their performance is hardly dancing as Westerners understand it. None the less, their rhythmic swaying of arms, heads and trunks in unison will entertain those who come from every remote corner of Burma and the Shan States to attend the festival of the Pagoda at Pinday in the Myelat. Even Burmese literature is metrical.



Courtesy, United China Relief

LOOKING DOWN ON THE FAMOUS BURMA ROAD

The Burma Road twists and turns on a series of ridges in the mountains of Yunnan Province. At points along the road a driver can look down and see seven layers of the same road wind down the precipice beneath him. Chinese labor, with primitive tools, built this road in less than two years, and before the Japanese captured Burma, it was the main supply route for China.



POST OFFICE AND TRINITY CHURCH IN THE STRAND, RANGOON

Rangoon, owing to a bend in the Rangoon River and a large creek at the confluence of the Pegu and the main stream, lies surrounded on three sides by water. Wharves line the bank, and behind them runs the Strand, which contains the chief public buildings. The low white building seen behind the bullock cart is the post office.

lies are served with it. The Burmese eat with their fingers. They roll a ball of rice neatly between finger and thumb, take a little condiment and then place the morsel in the mouth. When everyone has finished, each in turn goes to the water-butt by the door to drink.

One of the most popular forms of entertainment is the plays, or "pwes." These take place as often as not out of doors. They are free, for they are given by some wealthy man for the entertainment of his friends and of anyone else who cares to come. They are very long, sometimes lasting more than one day, and the spectators come and go as they please. The plays are usually legendary tales about princes and princesses. The actors wear

old-fashioned court costumes and make long speeches, but there is always a clown to relieve the tedium and, judging by the laughter, he is really funny. Sometimes performances are given by marionettes cleverly worked by strings.

The people of the hill country are quite distinct from the Burmese. The Shans, a fair, sturdy race, are the largest tribe, but the Karens, who are divided into Red and White Karens, are nearly as numerous. There are also many other tribes, of which the best known are the Padaungs and Palaungs, the Akha, Lihsaw, Lahu and, in the north, the Kachins. Many of the Kachins live in districts which lie beyond the jurisdiction of the government, and they have so-called slaves, who are



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THATCHED HOUSES OF NAINSAN, CAPITAL OF A SHAN STATE

Native houses in the little Shan villages are built of bamboo and thatched with elephant grass, and the settlements are sometimes enclosed by bamboo palisades which keep the cattle out by day and in by night. The Northern and Southern Shan States, lying between Eastern Burma, Northern Siam and China, are the remnant of a once powerful nation.

BURMA ON THE BAY OF BENGAL

really domestic servants and are quite well treated by their masters.

The hill country, which lies between Burma proper and China, has recently been given back to the tribal chiefs, who rule independently within their own states.

Of all the odd customs observed by these hill races, none is more strange than this: when a Padaung girl reaches the age of seven her neck is encircled by a brass coil, which is extended from time to time. These coils are never removed, and as the girl grows older her neck is naturally stretched by the rings until she looks like a Jack-in-the-box, with the lid permanently drawn back. The more rings a Padaung woman carries, the more fashionable she is considered to be. The limit is somewhere in the neighborhood of twenty-seven. The last rings are larger than the others and they rest on the shoulders. Coils of brass similar to those worn on the neck are also worn on the arms and legs. This custom of adorning the body with metal rings is common to many of the

tribes of Burma's hill country. Among some of these tribes (among the White Karens, for example) rattan rings replace the brass ones.

The costumes of these races are very picturesque. They weave and dye their own cloths. Reds and blues and trimming made of white strips or of seeds are enhanced by all kinds of strange and often very effective ornaments made from the silver that is found in the hills.

The peoples of Burma believe in good and bad spirits. Much of their lives is passed in endeavoring to propitiate the bad spirits, and in most of the villages in the hill country may be found tall spirit-posts, at which sacrifices are frequently made. It was formerly believed that photography had been devised as a magic method of capturing them. But so great has been the appeal of the beads, hand mirrors, tobacco tins and other bribes that to-day the difficulty is to keep the entire village from crowding before the camera.

BURMA: FACTS AND FIGURES

THE COUNTRY

Bounded on the north by Tibet and China, on the east by China and Siam, on the south by the Bay of Bengal and on the west by the Provinces of Bengal and Assam of British India. The area, including the Shan States, is 261,610 square miles; total population, 14,667,146.

Burma States include 6 Northern and 28 Southern Shan States, not administered by Burma. Area, 57,816 square miles; population, 1,506,337.

GOVERNMENT

Under the Government of India Act of 1935, Burma was detached from India and was made a Crown Colony with a constitution of her own. Executive power is vested in a Governor, appointed by the King of Great Britain; legislative power in two chambers—a Senate of 36 members, 18 of whom are elected and the rest chosen by the Governor—and a House of Representatives of 132 elected members.

COMMERCE AND INDUSTRIES

Essentially an agricultural country, about 85% of the people living on the land. Rice is by far the most important crop. In the dry zone, sesamum, millet, peanuts, cotton and beans are cultivated. Some rubber is pro-

duced. The most important mineral product is petroleum. Valuable jade mines are worked. Other minerals are tin, tungsten ore and silver. Teak forests provide teakwood which is exported. Other exports are rice, silver and petroleum.

COMMUNICATIONS

Length of metalled roads, 3,760 miles; unmetalled roads, 6,770 miles. There are 60 miles of navigable canals. Railway mileage, 2,266 in 1939-1940.

RELIGION AND EDUCATION

Most of the people are Buddhists with 843 people out of every 1,000 following this religion.

In 1939-40, there were 557,336 pupils in the upper and lower primary grades, with 44,955 in the middle and 15,312 in the high and 2,466 in the collegiate grades. The University of Rangoon was constituted in 1920. There is an intermediate college at Mandalay. A Forest School, an Agricultural College and Research Institute and a Technical Institute and Veterinary College provide special education.

CHIEF TOWNS

Rangoon, capital, population, 400,415; Mandalay, 147,932.

CEYLON THE ISLE OF JEWELS

Its People and Its Jungle-buried Cities

This fragrant island off the southeastern tip of India is a land of tea and rubber plantations, coconut palms, mines of precious stones and jungle-hidden ruins of mighty cities that flourished long ago. These cities were deserted by their inhabitants when the Tamils invaded the island more than a thousand years ago. Two of the most important are frequently visited by tourists.

THE ancestors of the now dominant Sinhalese race in Ceylon came from Bengal. Later, Tamil invaders arrived from Southern India and for centuries held the upper hand by force of arms. Finally the Sinhalese abandoned the northern part of the island to the Tamils, who remain to-day. In 1505 Portuguese invaders appeared on the west coast and established a chain of fortified settlements. A hundred and fifty years later the Dutch ousted the Portuguese, but in 1796 were themselves ousted by the English. A serious revolt in 1848 and riots in 1915 between the Moslem and non-Moslem elements of the population have occurred. There are good roads and schools, and Ceylon University has high standing.

In Colombo, its capital, the island has one of the finest harbors in the East. It is not a natural harbor, but has been made one at great cost and labor. The best natural harbor is Trincomalee up the northeast coast. Ceylon has low-lying shores, sandy and palm-fringed; but in the interior Mount Pedro, the highest peak, rises to over eight thousand feet. Near it is the health resort of Nuwara Eliya (pronounced Nuraylia), a settlement over six thousand feet above the sea to which white people who live in Ceylon go when the low country gets too hot. The tourist will find it interesting to visit the tea and rubber plantations.

Flowers bloom the year around. When we land at Colombo, it is the color that first attracts attention. The emerald water of the harbor contrasts with the figures of the men in pink or yellow garments lounging along the wharf. One old man in snowy garments, who looks like a priest, is a Sinhalese gentleman.

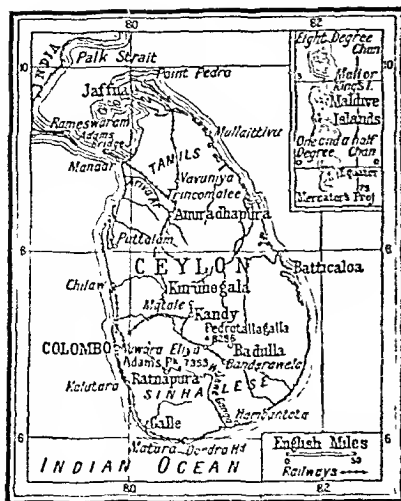
Between the shafts of a rickshaw is a little man in a loin cloth with fuzzy hair sticking out from under a red fez. These two men are of quite different races and beliefs. The Sinhalese, who are Buddhists, ruled the island before the Hindu Tamils came from India; but even before them were wild men called Veddas. There are still a few Veddas, but they live hidden away in the jungles of eastern Ceylon. The population is largely Sinhalese, but there are also Mohammedan Moormen, the descendants of Arab traders, and a mixed population with Portuguese and Dutch blood in their veins, as well as Europeans.

The Tamils are sturdy, hard-working people. It is they who run in the rickshaws. This is a calling that descends from father to son. We may sometimes see a brown tot who staggers uncertainly as he runs, following his father as the man dodges this way and that. He is training to be a rickshaw coolie.

The open-front shops of Colombo are filled with colored silks and fine embroideries, copper and brass and ivory, to say nothing of jewels like those that dazzled the eyes of Aladdin. Here are stones which have been discovered in the island. They lie in gleaming piles. There are moonstones, which are found chiefly in Ceylon; there are rubies, topazes, beryls, cats'-eyes, zircons and jacinths; there are sapphires that gleam like the tropic sea.

But the pearls of Ceylon are the finest of her jewels. The odd thing is that the fishing season lasts only from one to two months in the early spring. The main pearl fisheries were formerly over on the east side by Trincomalee, but the pearl oyster is changeable in its ways, and year by year the catch declined in value until

CEYLON THE ISLE OF JEWELS



CEYLON AND ITS PEOPLES

it dropped to nothing at all. At the same time this particular kind of oyster appeared, as once before, on the west side, in the sand of the Gulf of Manaar, close under the shelter of the chain of islets known as Adam's Bridge, which links Ceylon to India. A valuable pearl bank has also been discovered at Twynnam Paar. In 1925 the government opened a pearl fishery, and many Tamils and Moormen earn enough as divers during the short season to keep them the year around. There is, of course, a risk of injury to the lungs, as they dive without apparatus. The Tamil merely holds his nose; the Arab uses a nose clip.

The Ceylon pearl oyster, unlike that of the South Pacific, is hardly two inches in length and has a shell that one may crush between the fingers. The bags of oysters are sealed by a government inspector and taken ashore, where they are counted, the government taking two-thirds and the men one-third of the catch.

Ceylon devil-dancers are well known to everyone who has been in the East. Their costumes and antics were, in the old days, claimed to heal the sick by driving out devils, but now their performance is merely for money. To tempt money from the pockets of visitors, jugglers also

do incredible feats, but the snake-charmers are always the greatest attraction. These men train their pets until the snakes seem mesmerized, and do whatever they wish.

Huge cobras, seven or eight feet long, fix their flickering eyes on their master, and, rising from their coils, sway to and fro to his piping. Finally they coil around his neck and nestle against his cheek, meek and obedient. These men really have some secret power not known to everyone, and they can mysteriously call wild snakes from their holes.

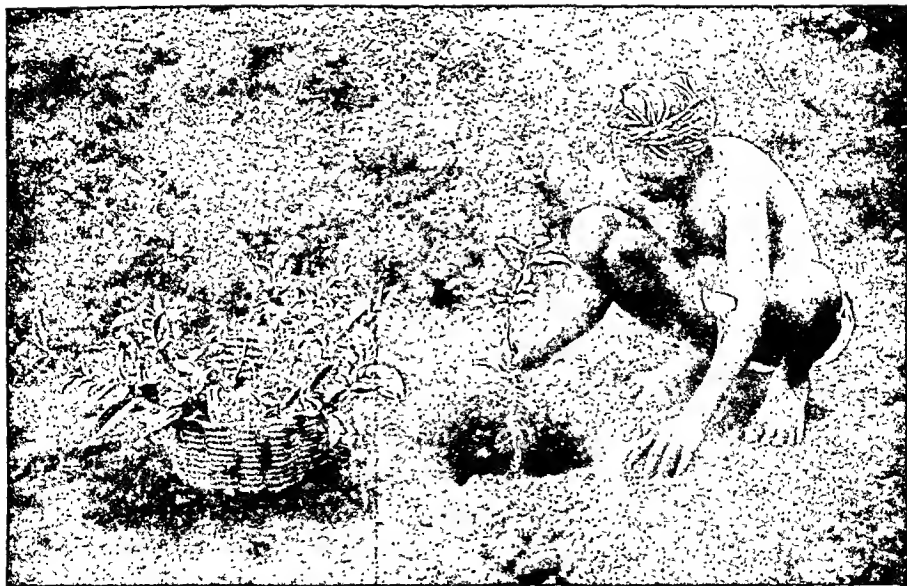
We must leave Colombo and go up country. There are many ways of doing this. The railways are good as far as they go. The roads are excellent. They were begun early in the nineteenth century by a boy named Thomas Skinner, who came out when he was only fourteen as an ensign in the army. He was told by his commanding officer to go off up country and make roads. The roads, when he started work upon them, were mere jungle tracks, but he gave them such sound foundations that they have remained good ever since.

We might go about the island by native boat, for Ceylon is cut up by waterways, especially near the coast, and has many rivers. The bamboo boats, the pretty villages, the wild life on the banks make this method pleasant, though it takes a long time.

The railways are wonderfully built, running in places on terraces cut out of shelving rock. Sometimes the line doubles on itself, so that the engine passes the rear carriages on a higher level, going the opposite way.

The first thing we notice as we leave the plains is the cultivation of paddy, or rice. It is grown on terraces built up in such a way that they can be flooded. Unfortunately, Ceylon does not produce enough rice for its own needs, but has to buy from Burma and other countries.

Higher still we see the tea bushes growing in regular lines. Tea forms one of the largest exports of Ceylon. About five-sixths of it is sent to England. Women pickers wear red head-cloths, ear-



A TAMIL COOLIE PLANTING NURSERY SHRUBS OF TEA PLANT

Tea, which is cultivated all over Ceylon, is a hardy shrub that grows equally well in sheltered valleys or on lofty mountain slopes. Here we see a Tamil coolie setting out in the ground prepared for them the young shrubs that he has taken from the nursery. In about three years the young leaf shoots will be ready for plucking.



Stevens

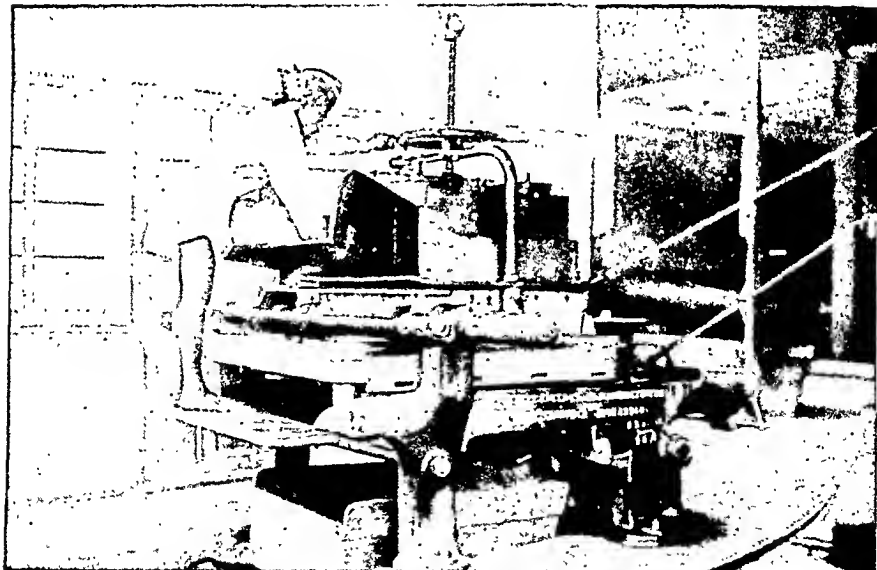
TEA SHRUBS REQUIRE PRUNING FROM TIME TO TIME

At intervals of about twelve days, pruning is done to make the young leaf shoots abundant, so because the tea plant, left to itself, might grow into a tree or shrub thirty feet high. It then be difficult for the women to reach the leaves. The flowers, so like wild roses, are nipped off, that more of the leathery leaves may be produced.



WHERE THE FRESH GREEN LEAVES ARE PUT TO WITHER

When the women have filled the baskets, which they bear on their backs supported by a strap round their heads, they carry them to the factory to be weighed. Next, the leaves are spread out upon shelves of canvas or wire in an airy upper story and left in a warm, dry atmosphere from seventeen to twenty hours to dehydrate.



Stevens

THE LEAVES MUST THEN GO THROUGH THE ROLLING MILL

The withered leaves, all soft and flabby, are then sent down chutes to the rolling machine, which bruises them and so lets out the juices. Incidentally, it curls the leaves. After about an hour the tea is dropped out in clinging yellow lumps, and these are put into another machine, called the roll breaker, which again separates the leaves.

CITY AND JUNGLE IN MALAYA

Wealthy Eastern Lands and Indolent People

Singapore, Sanskrit for "the Lion City," stands at the crossroads of the East on the ocean highway between Europe and the Far East. It is the main gateway into countries whence comes much of the world's rubber and tin. It stands at the end of a long peninsula which, with a number of islands, makes up the Straits Settlements and the Malay States. The British, who secured control of Malaya in 1824, were the first to really tap the vast natural resources of the country—its tin, rubber, oil-palms and agricultural products. These resources have been coveted by Japan, and World War II gave them an opportunity long-awaited. A well-planned and speedy attack brought about the fall of Malaya and the surrender of Singapore in early 1942. This article gives you a picture of the country as it was before Japanese occupation.

WHEN we speak of Malaya we mean those parts of the southward pointing Malay peninsula that were until recently under the British. This is an area of somewhat over fifty thousand square miles, divided for political reasons into three parts. These three divisions are the Crown Colony of the Straits Settlements, comprising the island of Singapore, the island of Penang with Province Wellesley, and the settlements of Malacca and Labuan; the Federated Malay States of Perak (including Dindings), Selangor, Negri Sembilan and Pahang; and the Non-Federated Malay States, consisting of Johore, Kedah, Perlis, Kelantan and Trengganu.

Although we know of these provinces as Malaya, the peninsula is still called Malacca by the peoples on the continent of Europe, after the name of its oldest town. The settlement of Malacca was founded by the Malays, who came from Sumatra as early as the twelfth century. The Portuguese, who occupied Malacca in 1511, found the interior occupied by cannibals and the coast by Malay, Chinese and Japanese spice traders. The Dutch East India Company expelled the Portuguese in 1641 and the English finally secured control in 1824.

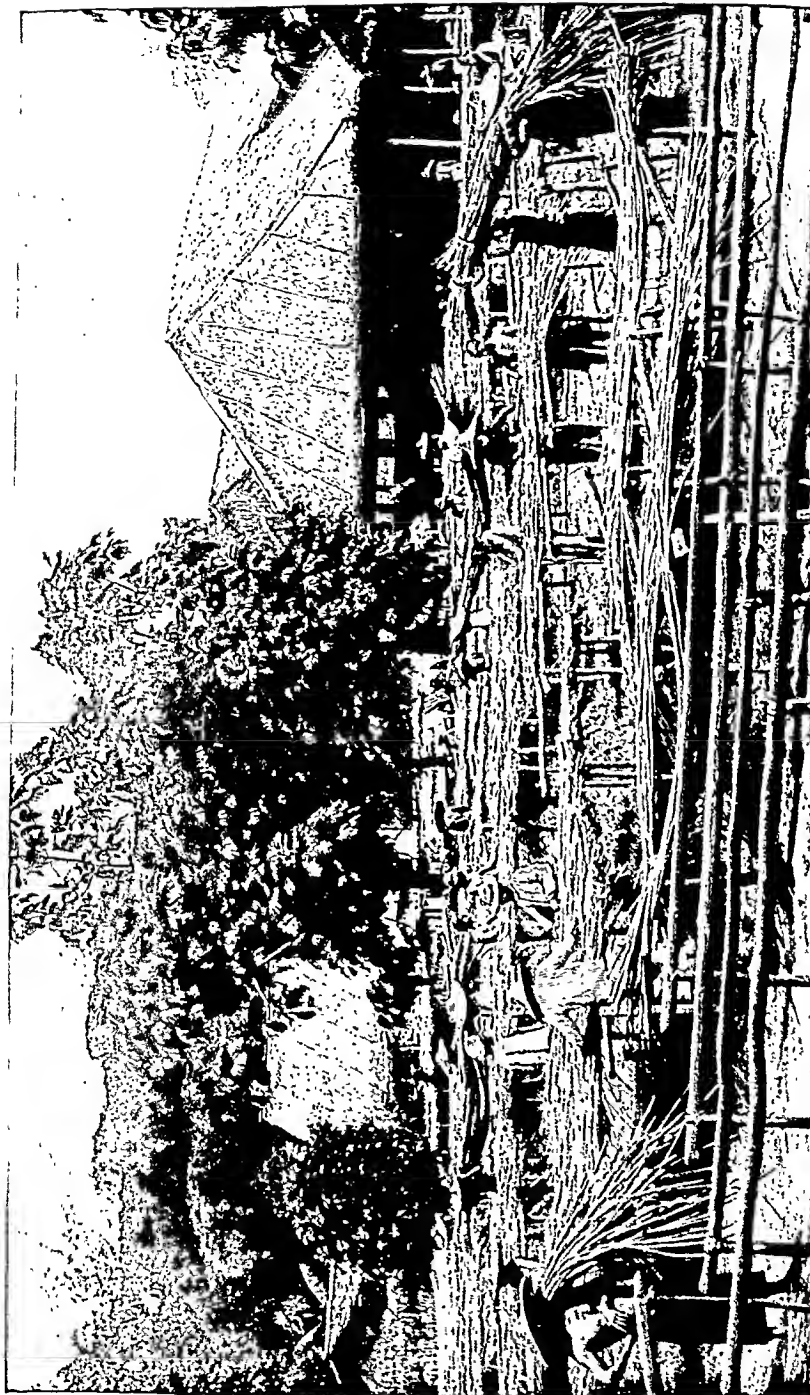
Inland, rice, fruit and rubber trees have been planted, and their products are beginning to give the settlement new life. In the shops we can find beautiful examples of basket work. The Malayan forests are famous the world over for producing the finest materials for basket-

making, and in Malacca by far the best of the baskets are made. Malays work slowly, however, and, as they take a month to make a set of baskets, the craft is of little commercial value.

As, with the coming of the Dutch, the trade of Malacca began to decline, Penang, an island at the northern entrance of the Straits of Malacca, which was the earliest British settlement, became the more important place. But no sooner was the settlement of Singapore founded than Penang began to lose its trade. Recently, with the increase of tin-mining and rubber-planting in the Malay States, it has become busy once more, and its beautiful scenery attracts large numbers of tourists. So that now it shares with Singapore the first place among Malayan ports.

We approach Singapore by steamer via the narrow red-walled straits leading to Keppel Harbor which is crowded with the shipping of seven seas. Its waterfront is lined with warehouses, oil tanks from which piers reach out in a fringe for a mile along shore. It is also an important air and naval base and the centre of air traffic from East and West.

In Commercial (or Raffles) Square east of the fort, rickshaws and gharries stand lined up like parked motor cars (though there are also electric cars), their fares fixed by the municipality. European men in white ducks and sun helmets, wealthy Chinese merchants and nearly naked water-peddlers, sailors and tourists of every nationality mingle in the in-



Malay States Agency

COOLIES SPREAD RATTAN CANES TO DRY IN THE SUN

they are cut into lengths of from five to thirty-five feet. They are dried in the sun on trestles like those shown above. When the outer skin has been peeled off, they are split. Much split rattan is shipped from Singapore to Europe and the United States, where it is used for furniture.

IN A SINGAPORE MATTING FACTORY WIDE-HATTED

After rubber, rattan is perhaps the chief vegetable product of Malaya. The strong, thin stems of the rattan palm, a plant that by means of its hooked prickles can climb the highest jungle tree, are cut down and stripped of their leaves. Then, as they may be six hundred feet long,

CITY AND JUNGLE IN MALAYA

dolent throngs. One is surprised to find how modern and substantial are the Government House, the Hong Kong and Shanghai Bank and the Supreme Court buildings. The British residents have polo, golf and cricket grounds and a race course and live a gay social life after the coolness of evening has swept in from the sea. Here we cannot fail to be impressed by the shipping, for we are at the gateway of the Far East, on the highway from Europe and India to the west, and China and Japan to the east. Ships from all over the world bring merchandise to Singapore, for it is the distributing centre for the whole of the Malay Archipelago. At all seasons of the year the port is filled with strange craft: Malays with their fishing boats—the only home of many of them—Chinese junks and sampans, large and small steamers from Indo-China and Japan, and great vessels loading cargoes of tin and rubber for the markets of Great Britain and the

United States of America. Besides the tin-smelting, rubber-refining and pineapple canning industries of Singapore, there is a great trade in rattan canes, which are there cleaned and prepared.

As we wander among the shops and markets of Singapore we meet all sorts and types to peoples. The majority of them are Chinese; Malays take second place. Although European and Japanese manufacturers have done away with much of the picturesque native dress, we can still see the stately Malay in his loose trousers, jacket and sarong, or tartan skirt, which is bundled around his waist and reaches down to his knees. On his head he wears a kerchief or a velvet cap, which he would never be without. The Malay considers his headdress even more a point of etiquette than his coat, though it may be only a thin wisp of palm frond tied around his forehead. After the Malays come the Hindus. The tourist will find Hindu jewelers, who sell precious



EAST MINGLES WITH WEST IN THE PORT OF SINGAPORE

Cammell

Until 1819 Singapore was the home of a few wild Malay fisherfolk who lived in dread of the tigers that haunted the jungles and of the equally savage pirates who infested the surrounding waters. To-day it is a modern city, its far-flung harbor one of the important ports of the world. A huge and costly floating dock is to aid the new British naval base.



By Burton Holmes from Ewing Galloway

OX-CARTS DRAWN BY ZEBUS IN THE BUSIEST PART OF PENANG

Here placid humped zebus draw creaking ox-carts past fine public buildings in a city equipped with telephones and electric lights, an electric railway and government wireless stations. The island port of Penang (Georgetown) was the capital of the Straits Settlements until 1837, when the seat of government was removed to Singapore.

stones in the rough, and Chinese silk merchants. He can buy beautiful examples of Malay weaving—bright cloths inlaid with gold leaf from Selangor and striped shawls made in Kelantan. Odd pieces of pottery are sent down from Perak and Pahang, and from the former district,

delicate silverware. He can buy embroidered mats and slippers made of fine silk and gold thread, and occasionally he will find pieces of wood-carving, the craft of the people of Negri Sembilan.

We may leave Singapore on a comfortable state railway which crosses a cause-

CITY AND JUNGLE IN MALAYA

way over the shallow strait and winds through the mangrove swamps of the coast, past inland fresh-water swamps, over a way carved out of the jungle and past the jagged limestone cliffs from which about 35 per cent of the world's tin is mined.

Malaya is too near the equator for seasonal changes, though the northeast monsoon blows off the Gulf of Siam from November to March, sometimes so violently as to demolish the bamboo huts of

the natives and do serious damage to the rubber plantations. At Kuala Lumpur it is often 140 to 150 degrees in the blazing sunshine and humid with the sudden downpours that occur toward evening.

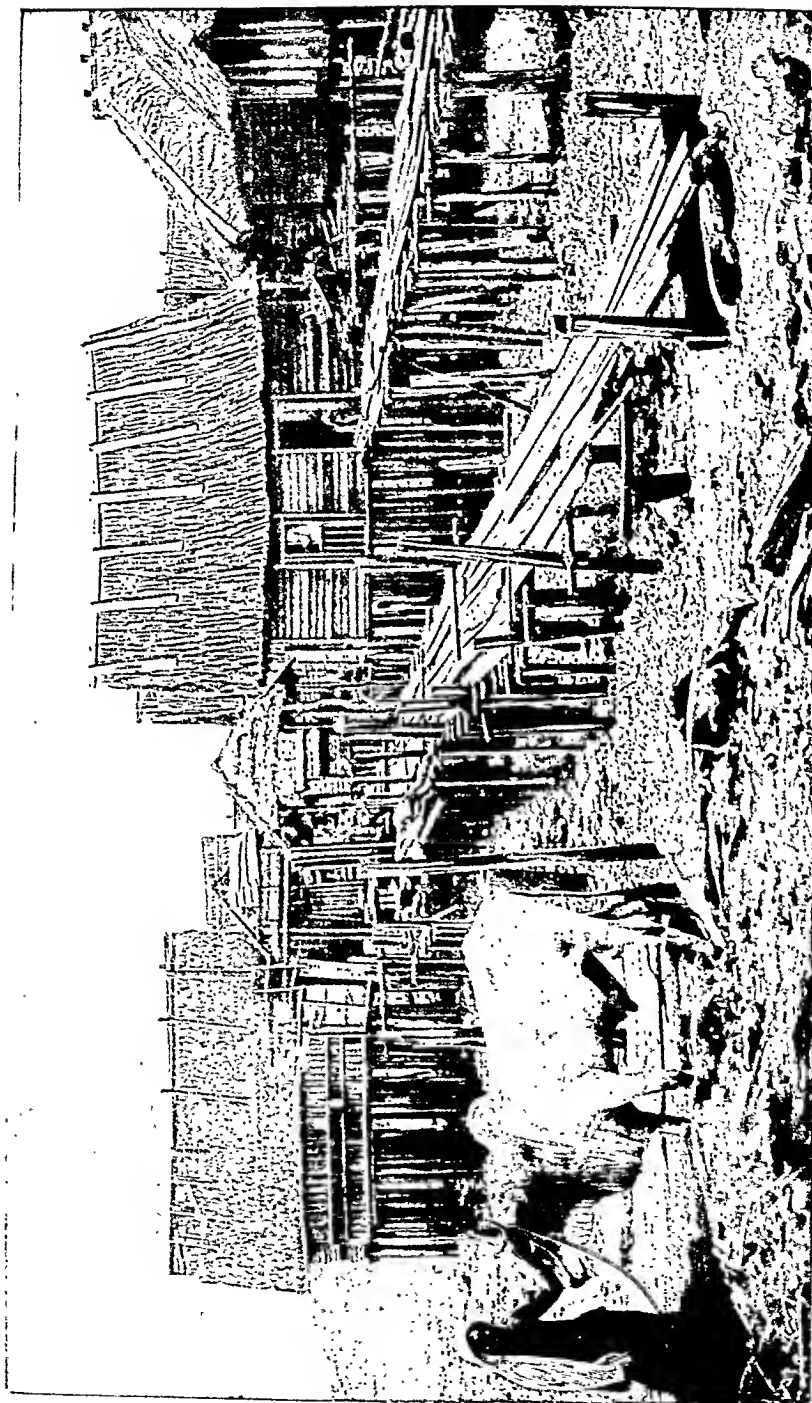
The rubber trees, which have largely replaced the sugar, coffee, spice, banana and tapioca plantations, are worked by coolies under white supervision. The trees are planted in regular rows, and European experts superintend the tapping. In Johore, one of the Non-Fed-



Malay States Agency

NO DRESS COULD BE SIMPLER OR COULD BECOME THEM BETTER

The sarong of the Malay woman is the simplest garment imaginable. It is just a length of material, brightly colored and printed in beautiful designs, that is wrapped tightly around the body beneath the armpits, whence it hangs to below the knees. The Malays are a not unattractive people, either in character or in appearance.



Lambert & Co.

HOUSES STAND ON STILTS SEVERAL FEET ABOVE THE MUD AND WATER OF A TIDAL CREEK

Malays are expert fishermen, though their methods are primitive and their craft frail. Some of them live in sampans, others build villages of pile dwellings along the coast directly over tide water or in the fringes of the extensive inland fresh-water swamps. The bamboo or rattan huts with their palm-leaf thatch are designed to let in the air and shed the heavy rains. Four-sided rush screens set in the streams afford privacy to native women bathers. The zebu in the foreground is one of the Indian humped cattle which are the chief beasts of burden.



Malay States Agency

MALAY FAMILY ON THE RUDE DOORSTEPS OF THEIR AIRY HOME

Even in the deep forest the Malayan builds his house high off the ground. Merely bound together with rattans, it can be built in less than a day. When the community moves, the women carry the babies and household utensils strapped to their backs; the men travel with chopping swords for clearing the trail, and blowpipes with poison arrows.

erated States to the south of the peninsula, nearly the whole of the country is planted with rubber. Rubber is not a native of the East. It comes from Brazil in South America and was introduced into Malaya only as recently as 1876. Yet that country now produces almost half of the world's supply.

Pahang, on the eastern side of the central mountain range, is one of the richest tin-producing areas. The United States was formerly one of the largest consumers of Malaya's rubber and tin. The conquest of Malaya by the Japanese deprived Americans of this source of supply and helped to bring about serious shortages in rubber and tin.

Rattan is one of the important vege-

table products of Malaya. The rattan palm has hooked prickles which enable it to climb the tallest trees of the jungle. Their stems are cut into lengths of from five to thirty-five feet, dried in the sun on trestles, till the outer skin is peeled off, then split and exported in that state for furniture making.

If we follow the course of a river from its mouth, we find that it passes through crocodile-haunted swamps and over sandbars near the sea. Higher up it threads a winding course through miles of forest; nearer its source in the mountains we find it cascading over the cliffs.

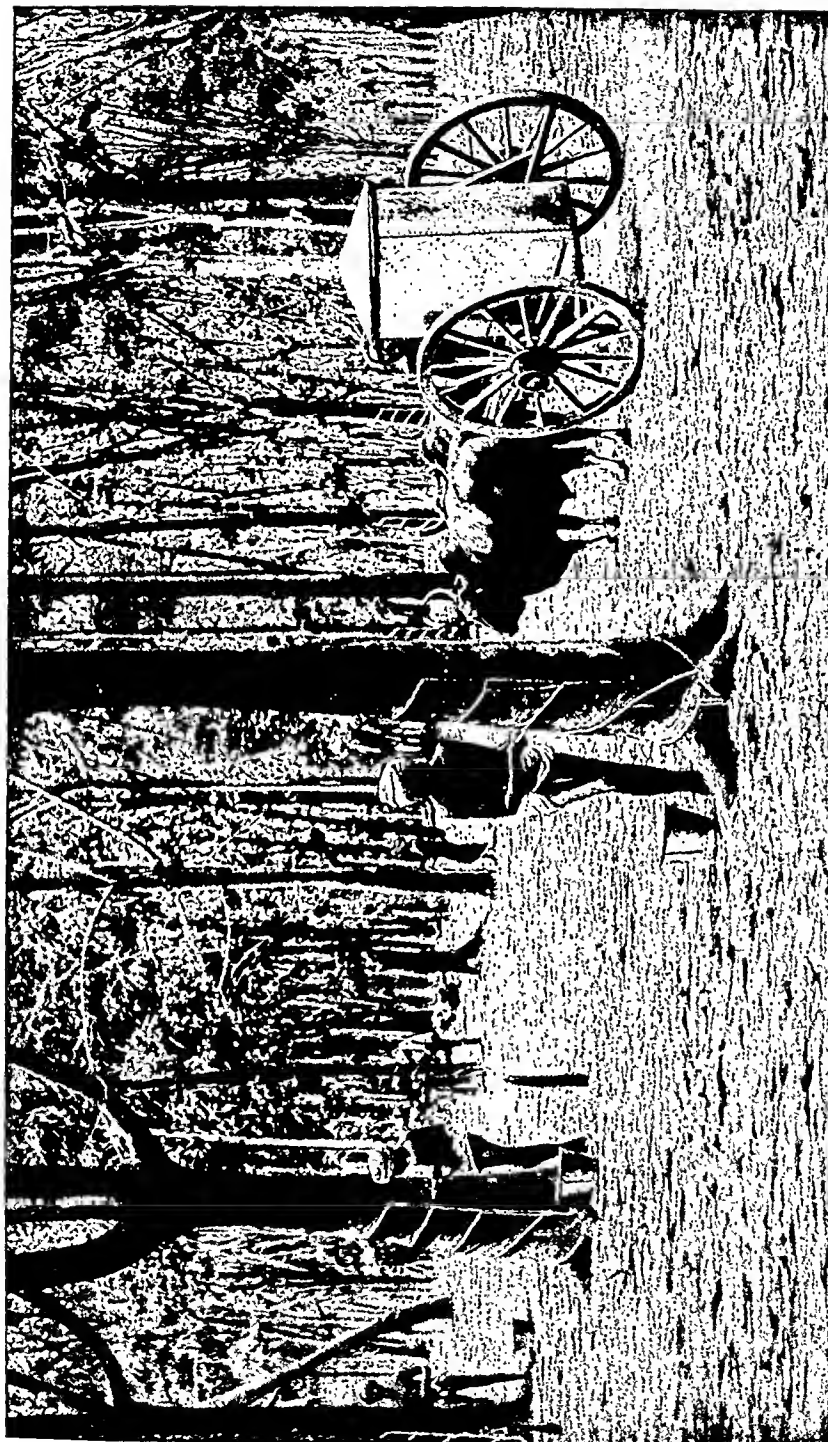
Forests of green twilight, their high branches interlocking, deepen the silences of the interior. Certain of the trees grow



Malay States Agency

CHINAMEN IN QUEER WIDE HATS WORKING IN THE TIN MINES OF PERAK, A WEST COAST STATE OF MALAYA

About one-third of the world's supply of tin is mined in the ranges of Perak and Selangor; and while some tin concentrates are smelted in Malaya, the metal is exported in its unworked condition. The open-cast or "lombong" mines, open to the sky like the one shown above, are worked by Chinamen, who carry the surface soil away in baskets. This type of mining, backed by Chinese capital, was once the prevailing kind. But the Chinese gave up most of the alluvial deposits, owing to inflow of water, and these deposits have been taken over by Europeans.



Malay States Agency

MALAYA'S MOST IMPORTANT INDUSTRY: COOLIES COLLECTING THE PRECIOUS SAP OF THE RUBBER TREES

The tree from which Malayan rubber is obtained is a native of South America. Though carefully cultivated, it is subject to a bark pest as well as encroachments of Lalang grass. Most of the labor is provided by Indian coolies. There are many different ways of tapping the trees.

Cuts may be made spirally around the trunk; the "herring-bone" cut is sometimes used or, as here, the "half herring-bone." The sap, or latex, which trickles out, hardens and is collected in cups and buckets, which are emptied into the bullock-drawn "latex carts."

CITY AND JUNGLE IN MALAYA

to 150 feet or more while beneath them trees half that height intermingle with their stems, and below these lesser trees grows a dense tangle of ferns and creepers, mosses, orchids and other flowering plants.

In the forests there is plenty of big game. Elephants do great damage to the plantations only a few miles north of Kuala Lumpur. The great beasts are captured in "drives" in which the blowing of trumpets and the beating of tom-toms frightens them into stockades, after which men with spears and torches prevent the captives from demolishing their imprisoning walls. There are two species of rhinoceros, and the Malay tapir is common. The Malay tiger is smaller than its Indian relative, and is not very greatly given to man-hunting, because game, in the form of deer, is very plentiful.

In the hills north of Perak lives the rare Siamang ape, a powerful, long-armed creature. One old male seen by the writer had an arm span of nearly five feet. There are three anthropoid apes and several gibbons, besides which the wizened faces of several kinds of monkeys peer at one or go crashing away, barking and jibbering. It is interesting to watch the country Malays with the coconut monkeys. They train them as pets, and send them up the coconut trees to pick whichever coconut they point out.

Squirrels are to be found everywhere, some bigger than a cat, other species nearly as small as a young rat. In mentioning rats we name one of the most constant troubles in Malaya, for they exist in enormous numbers, and do great damage to the crops. Bats haunt the vast limestone caves, snakes hunt through



Malay States Agency

MACHINE THAT TURNS A POISONOUS ROOT INTO A WHOLESOME FOOD

The cassava or root of the manioc is a plant native to South America that is cultivated in Malaya. The juice is poisonous but it is driven off by heat and pressure. The material is next dried, while moist, on hot plates till the starch grains swell, sifted, washed, dried in the sun, then partially baked. The result is the tapioca that we know.

the tree tops and undergrowth, crocodiles and tortoises infest the swamps. But there are also hundreds of gorgeous butterflies, song birds, and birds of gay plumage.

The beautiful *Argus* pheasant is fairly plentiful, and so are several species of pigeon. There are few parrots, but brilliantly colored kingfishers dwell there in large numbers, and the clumsy hornbills are easy to find.

In the interior we come across a round-headed race of Negritos that hark back to the days before men learned to plant crops and pasture cattle. These hunt their meat with blowpipes or trap it, fish, and hunt wild roots and fruits. They make offerings to the spirits of the elements and to their ancestors. As sly as four-footed forest dwellers, these Semangs may be told from the Sakais because they are smaller, darker and frizzly haired. They live in leafy shelters on high poles, and wear loin cloths, with belts of dried grass or ornaments of plaited rattan for the women.

The other aboriginal race of the peninsula, the Sakai people, are superior to the Semangs in culture. In the mountain districts of Perak and southward down to Selangor we find their pile houses grouped together in small villages. They are a sturdy race, with light brown skins and straight or wavy hair. Near the villages there are small cultivated patches of ground where the Sakais grow millet, sugar, tobacco and hill-rice. When they have garnered their crops they move on and make fresh clearings. They use bows and arrows, although they make these chiefly for sale to tourists, but their important weapon is the blowpipe.



BREAD IN MALAYA GROWS ON TREES

Malayans do no farming in the real sense of the word. They have little need to. The breadfruit tree yields fruits which, when picked slightly unripe and baked, supply a food like bananas in flavor but like bread in texture.

The Sakais have many strange religious customs. If we could arrive at a rubber plantation at the time of one of their festivals, we would see them preparing a deep trench about thirty feet in length. In this they burn wood for two or three days, until the trough is filled with smoldering ashes. A number of the men of the tribe fast for some days before the event.

then, on the appointed day, walk barefoot down the trench. They do this with the idea that evil spirits will be driven out of them in the course of their uncomfortable promenade. The Sakais' feet are padded underneath with very thick skin, so they do not suffer as much as they would have us believe.

A number of small rivers crawl through the jungle to form the Pahang, which curves through Malaya to the China Sea, bearing innumerable sampans with palm-thatched cabins on its bosom. Were it not for the good roads that traverse the peninsula, it would matter more that the mouth of the great river is so choked by sand-bars as to be unnavigable to the many large vessels of the coast and trans-oceanic trade.

Near its junction with the sea the banks of this stream are dotted with the villages of the Malaysians built on high piles, some of them far out over the water

where it is possible on a hot day to fish directly from the kitchen porch. The front veranda is the reception room.

The peninsula Malay comes of a mixture of neighboring races and is really courteous and likable. He is olive-skinned and has straight lustrous black hair. His eyes are black or reddish-brown, sometimes slightly almond shaped, and his nose is generally flat and broad; but he has small, finely molded hands and feet, prominent cheek-bones, a square chin and even white teeth. It must be confessed that he is lazy, although when he likes he can work both hard and well. He is a Mohammedan, yet his womenfolk have considerable liberty; and he is more than usually kind to children. Anywhere in the peninsula where we come in contact with men of his race, we are sure to be treated with gentle courtesy, and to find a certain degree of loyalty. One departs favorably impressed with this Eastern land.

STRAITS SETTLEMENTS AND MALAY STATES: FACTS AND FIGURES

STRAITS SETTLEMENTS

A Crown Colony of Great Britain, comprises the island of Singapore (including Cocos and Christmas Islands), Penang (including Province Wellesley), Malacca and Labuan. It is administered by a governor aided by an Executive Council and a Legislative Council. The total area with its dependencies is about 1,336 square miles and the estimated population in 1941 was 1,435,895. The principal cities are Singapore, the capital, population (1941), 769,216 and Penang, population (1941), 247,460. The chief exports are rubber, tin, spices, pine-apples, sago, tapioca, buffalo hides and horns, rattans, gutta-percha, gambier, gum and copra, and the imports are cotton piece goods, iron, iron and steel goods, machinery, tobacco, soap, electrical goods and motor cars.

The Cocos or Keeling Islands, a group of about 20 small coral islands, are attached to Singapore. Population is about 1,142. There are large coconut plantations; copra, oil and nuts are exported.

Christmas Island is also attached to Singapore. It has an area of about 62 square miles and a population of 1,440. Inhabitants are employed by the company that works the enormous phosphate deposits.

Labuan, constituted a separate settlement in 1912, has an area of 35 square miles and a population of 8,963.

FEDERATED MALAY STATES

The Malay States, which are under the protection of Great Britain, lie on the Malay

Peninsula. Four are federated. Perak, area, 7,980 square miles; population, 992,691. Selangor, area, 3,160 square miles; population, 701,552. Negri Sembilan, area, 2,580 square miles; population, 296,009. Pahang, area, 13,820 square miles; population, 221,800. The total area is 27,540 square miles and the total population is 2,212,052. The largest town is Kuala Lumpur (in Selangor) with about 138,425 inhabitants. The governor of the Straits Settlements is ex-officio High Commissioner for these states. The products are coconuts, rice, rubber, sugar, tapioca and pepper. Chief industries are the cultivation of rubber and the mining of tin. The forests produce excellent timber and gutta-percha, oils, resins and canes. Besides gold and tin deposits, lead, iron, copper, mercury, arsenic and manganese are found.

NON-FEDERATED MALAY STATES

The Malay States not included in the federation are Johore, area, 7,330 square miles, population, 737,590 (1940); Kedah, area, 3,660 square miles, population, 515,758; Perlis, area, 310 square miles, population, 57,776; Kelantan, area, 5,720 square miles, population, 390,332; Trengganu, area, 5,050, population, 211,041. The total area (with Brunei) is about 24,300 square miles and the total population about 1,910,497 (1940). The principal towns are Johore Bahru, population, 217,776 and Alor Star, population, 18,646. Each has a native ruler and a British adviser. Rubber, rice, coconuts, and tapioca are the chief products. Tin is mined.

LAND OF THE WHITE ELEPHANT

The Independent Siamese and Their Country

The Siamese call their land Muang Thai, the Land of the Free. The word Siam (or Sayam) is probably the same as Shan, the Burmese name for the Lao race, the Shan and the Siamese. Their country, however, is usually called the Land of the White Elephant, for albino elephants are found in its vast forests and are thought by the Siamese to be semi-sacred. This kingdom of the Far East is one of the few tropical countries that remain in a state of independence, and it shows the combination of an Oriental king with a certain amount of Western civilization. With its mixed population, largely Buddhist, Siam is a most surprising and interesting corner of the globe for the tourist to explore.

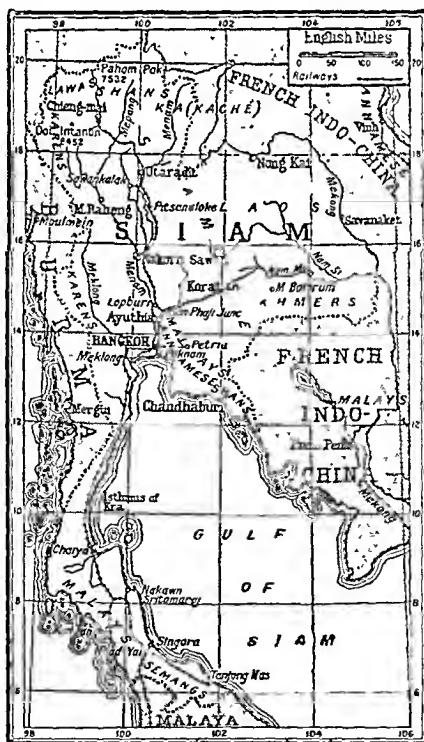
SIAM (Thailand) lies mainly between French Indo-China and British Burma. The River Menam is at once the chief highway and the main street of Bangkok, where canals serve as lesser thoroughfares. The capital city has, however, a modern European quarter with wide roads.

Some two thousand years ago Mongoloid tribes, the Mon-Annams, and a few centuries later the Lao-Tais, overran the territory we know as Siam, driving the aboriginal Negritos into the mountains. To their Chinese culture, colonists from India added customs and beliefs. In the sixteenth and seventeenth centuries Portuguese, English, and Dutch traders successively appeared on the palm-fringed shores of Siam and the French tried, without success, to secure the kingdom. Destructive wars with Burma followed, in the course of which period the Siamese chose for king a warrior, Phaya

Chakkri, who established peace. Though both Great Britain and the United States of America made treaties early in the nineteenth century with Siam, a Chinese monopoly largely prevented foreign commerce until 1851. Then there came to the throne a king who spoke English. The open door followed. Though there was considerable material progress in

the years that followed, Siam remained an absolute monarchy until 1932. In that year a bloodless revolution resulted in the formation of a limited monarchy. Siam, which was one of the Allies in World War I, became a more or less unwilling partner of Japan in the second World War.

The traveler in Siam will find many huge walled enclosures called wats, which contain the Buddhist temples, the dormitories of the "bonzes" or student priests, and their school buildings. To them at sunrise come devout women bearing offerings of tea, rice and boiled bamboo



SIAM AND ITS PEOPLES



THE STYLE OF HAIR-DRESSING FOR A HOT CLIMATE

The shaven head of this well-born Siamese girl is crowned by a carefully tended topknot of long hair, which is fastened up by a gold pin and wreathed with white, scented buds. Now that she is about twelve it will be cut off with great ceremony. In 1910, however, King Rama VI sanctioned Western modes of hair-dressing.

shoots. After them flows a stream of worshipers, also holiday-makers. Families will make journeys requiring several days' travel to pray at the wats. At the gates they will be stopped by dealers in gold leaf, for the images in the shrines are covered with gold foil, and the worshipers renew the gold on any spot that may have become tarnished.

The gardens of the wats are the refuges of aged cats and dogs, for it is against the teachings of Buddhism to take the life of any living creature. For the same reason the priests each possess a filter that their drinking water may not harbor any living organism.

The bazaars of Bangkok extend for two or three miles outside the city proper. They consist for the most part of rickety bamboo shops, booths and stands on which odorous dried fish, oil, brass bowls, little carved Buddhas—some no bigger than hazel nuts—primitive looms, sweetmeats, green and blue slippers and toys

are displayed in colorful confusion. Itinerant candy sellers, with bell-shaped umbrellas over their wares, kite-makers and flag-makers mingle in the streets.

When a customer enters a Siamese hair-dresser's booth, the barber shaves his head with a razor and pulls out the hairs of his beard one by one with broad tweezers. There are also traveling barbers who carry with them their whole stock-in-trade, including a chair.

We see tailors in the bazaars, sitting cross-legged at their work. It is not through making clothes that they make the greater part of their profit, but by selling needles and threads.

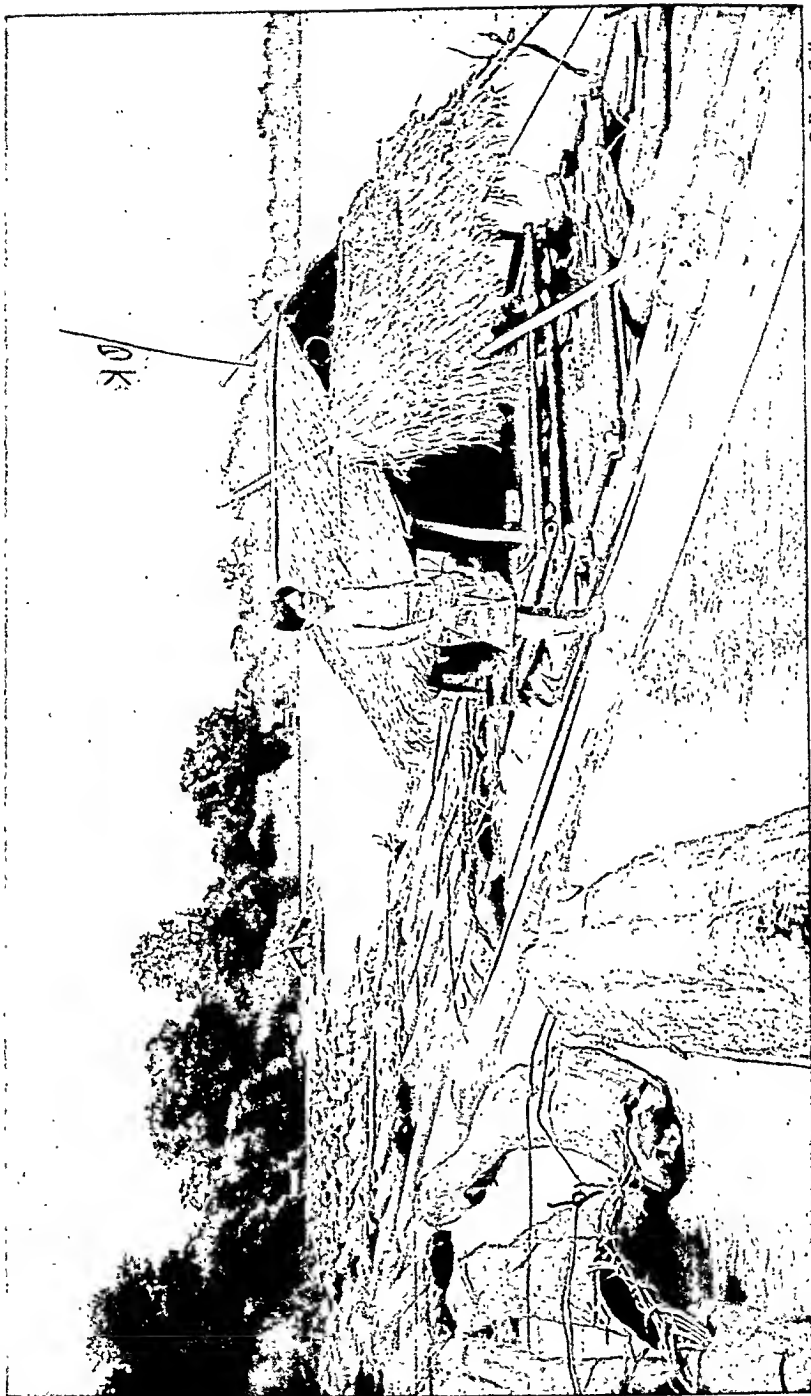
White elephants are venerated. The Siamese do not look upon these animals as gods, but believe that the spirits of their wisest and noblest ancestors inhabit them. On that account the albino pachyderms used to be tended by the greatest mandarins of the country, and even to-day they are guarded with the utmost care.



Charbot

WOMAN OF GOOD POSITION AND HER DARK, SUN-HATTED SERVANT

The chief garment of the Siamese, worn by men and women alike, is the "panoong." The fair-skinned woman on the right is the wife of a petty official. Her servant, clad for work in the rice fields, has been tanned a dark color from constant exposure. But the Siamese are in general paler than the Chinese. The upper class, the Mon, are of Talaing stock.



© Ewing Galloway

WHEN THE MENAM IS IN FLOOD GREAT RAFTS OF TEAK ARE FLOATED DOWNSTREAM TO BANGKOK

Siam has vast forests of teak, enormous trees that reach a height of perhaps a hundred feet. Teak trees are not simply cut down as their timber is needed. They must first be "girdled"—that is, a ring of bark must be cut from the base of the trunk. Then in two years time, when

they are quite dead, they may be felled. Elephants drag the huge logs to the nearest waterway, down which they are floated in the wet seasons. The logs are fastened together in rough rafts, on one of which the owner builds himself a queer little temporary home.



FIVE-FOLD DIVISION OF FRENCH INDO-CHINA



MOI BABY OVERHEARS ALL THE GOSSIP OF THE VILLAGE

"Moi" is an Annamese word meaning savage, and is applied to the wild tribes of Annam, chiefly of Indonesian origin. They live in the most inaccessible parts of the country and have successfully resisted all attempts to civilize them. The women are very fond of metal bracelets and anklets, like those the women in the photograph are wearing.



Forbin

MOI HUT RAISED ON POSTS AS A PROTECTION AGAINST TIGERS

Homes of the Moï, a savage tribe of Annam, in their palisaded villages, are built of bamboos, through which a tiger might easily force its way. The huts are raised high above the ground and, since the ladder may be easily drawn up, occupants are also protected from human enemies. The family lives in one small room without windows or chimney.

king and that of Nguyen in Southern Annam, which about 1568 became a separate principality (under the name of Cochin China). Near the end of the eighteenth century rebellion overthrew the Nguyen, but in 1801 one of its surviving members, aided by the French, conquered the whole of Annam, Tong-king and Cochin China. This proved an opening wedge for the establishment of French power in Indo-China.

Annamese the Dominant People

Of the five states, Annam, which now contains the dominant race, has been a protectorate since 1884. It is a narrow strip of land extending for 750 miles along the west shore of the China Sea, from Tong-king on the north to Cochin China on the south. Cambodia and Laos bound it on the west. It has a narrow coastal plain from twelve to fifty miles wide, which is backed by the foothills of a range of lofty, forest-clad mountains the peaks of which mark its western boundary. The whole country has an average breadth of only ninety-three miles.

Annam's rivers are many, but are short and swift, and so are of no use for navigation. They are, however, important for irrigation purposes.

The Annamese, who dwell in the valleys and on the coastal plain, came originally from South China. They are small, wiry people, cunning and hard working, and have, since earliest times, been periodically at war with their one-time overlords the Chinese, with the Malay-like Chams who dwell in South Annam, and with the Khmers of Cambodia.

Lacquer Teeth to Preserve Them

Men and women dress alike, in indigo-blue tunics, wide cotton trousers and conical hats. Their feet are bare and their black hair is twisted up into a knot—the men's as well as the women's. Likewise, their teeth are usually lacquered black to preserve them, and their mouths are stained red from the chewing of betel nuts.

Most of them fish or are occupied in

the rice fields that provide them with their principal food. They are fond of learning and the children all go to school. Boys too young for school are sent out to tend the big herds of water-buffaloes that are the chief beasts of burden.

There are also many Chinese people in Annam, most of whom are traders. The Annamese, though they do not like these traders, are painstakingly respectful to them and address them as "uncles."

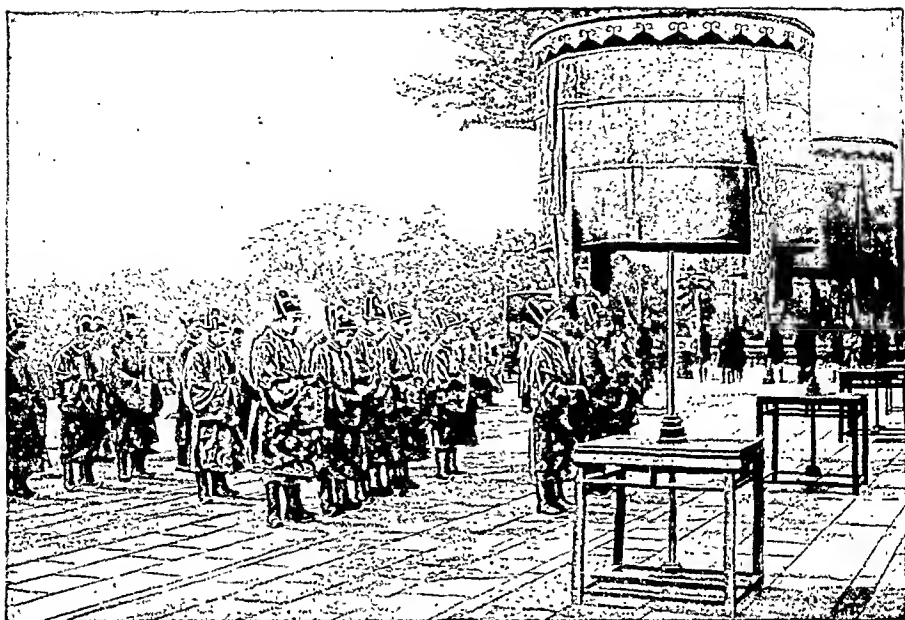
In the jungles that cover the slopes of the inland mountains lives another race of people, the original inhabitants of the country. These are the *Mois*—a name that means simply "savage." There are many tribes of *Mois*, all speaking different languages, but little is known about the majority of them, for they live in inaccessible places, unharmed by the fevers that kill all invading races. The *Mois* are, for the most part, hunters, but they also grow rice in a primitive fashion. The women pierce their ears with thin pieces of bamboo and then replace them with larger and larger pieces until the lobes of their ears hang down over their chests. Then they wear heavy metal earrings.

Chams Once Dominant Along Coast

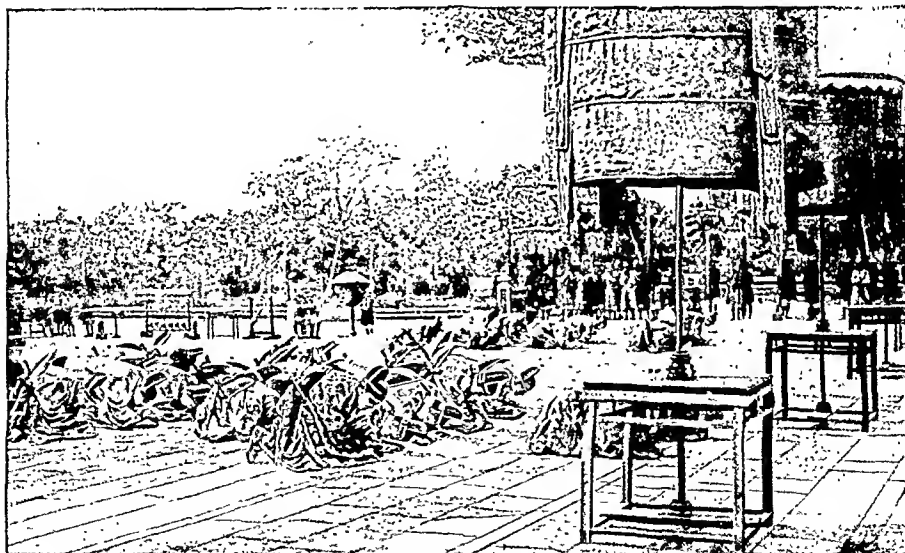
In olden days Southern Annam was a powerful empire called Champa, peopled by the Chams, the descendants of whom are now found only in the extreme south of the country. The Chams, Mohammedans and Hindus of Indo-Malayan descent, are an indolent people of small stature. The color of their skin varies between dark brown and red-brown, while their hair is black or auburn.

The usual costume of a man consists of a skirt and a long robe; that of a woman, a dark green bodice and a large piece of cloth wrapped around to form a skirt. White, or white striped with red and green are the favorite colors. Both sexes wear the hair long and twist it into a knot at the nape of the neck. Woman here proposes marriage; her children take her name and inheritance descends through her.

Chams never dream of applying soap and water to the little ones; but to appease



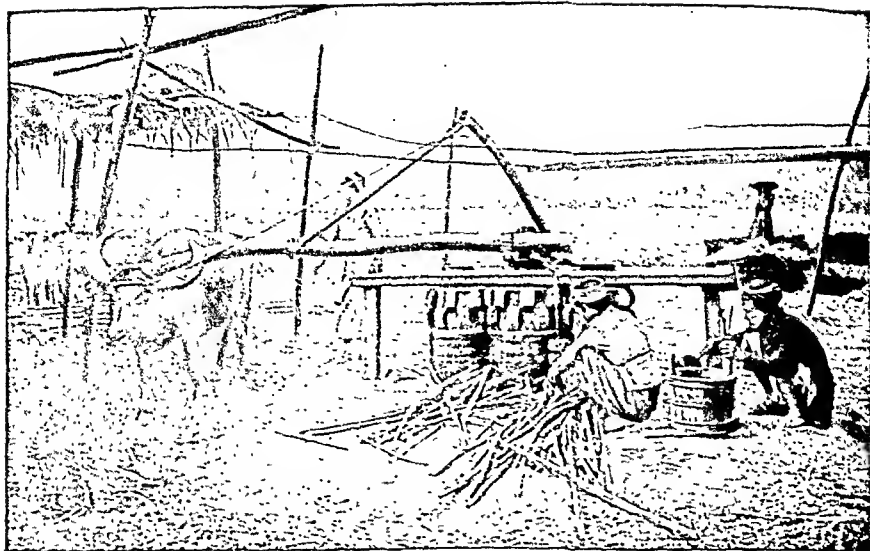
MANDARINS WORSHIPPING THE ANCESTORS OF THE RULER OF ANNAM
 Though the Annamese are divided between Buddhism, Taoism and Confucianism, the faith that has the strongest hold on the people is ancestor worship. As a token of loyalty the chief mandarins and court officials must pay homage to the ancestral spirits of Bao-Dai, the present emperor of the Nguyen dynasty, at a ceremony held in the palace grounds at Hué.



Agence Economique de l'Indo-Chine

KOWTOWING, OR HEAD-KNOCKING, TO THE ROYAL ANCESTORS

The large drumlike objects on the pedestals are dedicated to the king's ancestors; and it is the climax of the ceremony of royal submission for the officiating mandarins to kneel and knock their foreheads upon the ground before them. The custom explains the term kowtowing. The Annamese copied it from the Chinese, to whom the country once belonged.



BUFFALO WORKING A SUGAR CRUSHING-MILL IN ANNAM

Although the modern sugar-cane mills are usually driven by steam, the people of Annam still use buffaloes to work the small mills in which they crush the cane. The nian squatting down before the mill pushes in the sugar stem bit by bit. As the juice is squeezed out it drops down into the buckets, which are replaced as fast as they are filled.



SIMPLE METHOD OF REMOVING DIRT FROM THE CANE JUICE

Agence Economique de l'Indo-Chine

When the juice is brought from the mills it is a dark, greenish yellow liquid and contains dirt and pieces of the cane fibre. It is ladled out into large pans and mixed with lime or other purifying materials. The contents are then heated nearly to the boiling point. The impurities now fall to the bottom of the pan, so that the syrup can be taken from the top.



SYRUP BEING POURED INTO COOLING POTS TO CRYSTALLIZE

As soon as crystals of sugar begin to form on the surface of the juice in the purifying pans, the syrup is poured into coolers. When the syrup has been left for two or three days it turns into a mass of sugar crystals and molasses. The molasses is drained away, leaving the moist sugar. This Annamese way of making sugar is naturally wasteful.

the spirits a mother will smear her baby's face with a mixture of flour and saffron, for she believes that the faces of the gods are yellow and they will be pleased at such imitateness. Should a mother have had a bad dream she will cover her baby's face with soot to hide it from evil spirits.

The Cham equivalent for a kiss is a kind of snort made at the back of a child's neck, just behind the ear, a carcss that seems to fill the youngster with delight. The young Chams are but poorly educated. The priests teach them merely the rudiments of reading and writing.

Annamese towns all look very much the same; they consist for the most part of clusters of villages grouped together inside a girdle of walls and moats and defended by a huge citadel, which is often large enough to hold the whole population of the settlement. In the villages the houses, thatched with palm leaves, are built with a wattling of bamboos and mud. The furniture consists of a number of low platforms used as tables in the daytime and as beds at night.

Each village possesses a communal hall which is kept for meetings that correspond

to our municipal gatherings. In the dwellings of the Annamese aristocracy there is usually a reception room fitted with a table in the middle, armchairs, a shrine at the back and sleeping stands on either side. These houses are generally constructed of brick or wood, and are roofed with tiles.

Women do all the marketing—both the buying and selling. The venders squat down amid their merchandise and carry on a chattering that seems never to stop, all the time ceaselessly chewing betel, a custom universal throughout the country.

Hué, the capital of Annam, occupies an important position at the mouth of the Hué River. At the beginning of the nineteenth century it was strongly fortified by French engineers and ranked as one of the best defended military posts in Asia. The king of Annam, notwithstanding the fact that he lives in a large, strongly fortified palace in an inner enclosure of the citadel at Hué, has not really much power. For practically the whole administration of the country is in the hands of the French.

Cambodia, an important province of



FEARSOME ALLEGORICAL BEASTS FORMING PART OF A FUNERAL PROCESSION IN TONG-KING

Stretching southward from mountains covered with virgin forest to the flat and marshy region around the delta of the Hong-Kiang and the shores of the gulf of Tong-king, the protectorate of Tong-king forms the northern portion of French Indo-China. Its capital, Hanoi, on the bank of the Song-ka, has rail connection with the Chinese town of Lung-chow as well as with Haiphong, shown in another picture. Hanoi is composed in part of several villages of mud and wooden structures, though the French residents have erected good modern buildings.

Indo-China, is bounded on the north and northwest by Laos and Siam, on the east by Annam, on the southeast by Cochin China; it is washed on the southwest by the Gulf of Siam. It consists chiefly of the very fertile, alluvial plain of the Mekong, a mighty river that has its source in Tibet, and that forms, in its upper course, the boundary between Siam and French Indo-China. The Mekong flows through Cambodia from north to south, and periodically floods immense tracts of the country. At the junction of all the navigable waters of the protectorate stands Pnom Penh, the capital. The climate is tropical, and much of the land is covered with jungle, in which snakes, tigers and elephants are found. The land is fertile and produces vast quantities of rice, but some parts are so malarial that no one can inhabit them.

For centuries there has been continuous fighting between Cambodia, Siam and Annam. Cambodia had for years continually to pay tribute to the one or the other. During a part of the seventeenth and eighteenth centuries Cambodia was governed by two kings, one supported by Siam and one by Annam, but by a treaty of 1846 the Annamese evacuated the country, and in 1863 Cambodia placed itself under French protection.

The Mystery of Angkor Thom

Where the first Cambodians originated is not certainly known. Centuries before the Christian era, immigrants from the east coast of India introduced into Cambodia both Brahmanism and the Sanskrit language, and the name itself is derived from the Hindu name of the mythical founder of the race, Kambu. But not until the fifth century A.D. did the Khmers as a nation rise into prominence. It is thought that the royal city of Angkor Thom (which means "capital city") was begun by Jayavarman III about 860 A.D. and completed some forty years later. It is pretty well established that the extraordinary temple of Angkor Vat was built early in the twelfth century for the worship of Brahma but later converted to the worship of Buddha.

The Siamese (Thais) were long subject to the Khmers, but about the middle of the fourteenth century they began repeatedly to attack, capture and pillage Angkor Thom until, after a century or so, the capital was abandoned. Indeed, when the Siamese invaded Cambodia around 1340 they carried off ninety thousand captives. Centuries passed. The creeping jungle of banyans and bamboo gradually buried the magnificence of the walled city. Some sixty years ago a French naturalist, after a five-day boat trip through all but impenetrable jungle, discovered the stupendous stone temple near Great Lake (Tonlé Sap) and north of it, the ruins of Angkor Thom.

The Four Faces of Siva

He found Angkor Vat an assemblage of vast, colored sandstone galleries rising to a central pyramid that towered above the palm trees; and Angkor Thom an assemblage of palaces and temples built within moated walls running practically two miles in either direction. There was the royal palace, rising in three quadrangular tiers beneath a central tower and four corner ones, and there was the temple of Bayon, likewise a square structure, with vast galleries and colonnades enclosing a huge tower and beset with half a hundred lesser towers each depicting the four faces of Siva, the Hindu destroyer and fosterer of crops. The walls were carved, beneath an overgrowth of olive and eucalyptus, with the figures of gods, men and beasts, and the inscriptions—obviously derived from the Sanskrit—told of what must have been (for that time) a great and wealthy people of Hindu extraction or at least pupils of Hindu teachers. But as to what had become of that people and that civilization, all was mystery. The French School at Hanoi is excavating at Angkor with a view to learning more of the ancient civilization of the Khmers.

Paved Roads to the Ruins

To-day paved roads lead to the ruins and every tourist in this part of the world tries to visit them. Part of the way these



SCHOOLBOYS PLAYING WITH THEIR TAMBOURINE-LIKE DRUMS

Cambodian boys live for a time in the Buddhist monasteries, where they are taught by the priests or bonzes and in return wait upon them. They may also attend one of the French schools of which there are close to 800 serving over 40,000 Chinese, Annamite and Cambodian pupils; after which, they may go to the college or the industrial school.

roads run through cleared land on which the jungle has been converted to fertile paddy fields. The Great Lake lies in a depression fifteen miles by sixty-eight and in flood time serves as a reservoir for the Mekong River. One finds purple banks of hyacinth and rose-hued rhododendrons, and swamplands brilliant with a rank growth of tiger lilies, which perfume the entire countryside.

The Phnom Penh of to-day presents a neat array of white buildings, parks and a museum of the antiquities of Indo-China which conducts manual training classes. Yet despite such modernity, seven-headed stone cobras guard the bridge, the open-faced shops offer the variable prices of the Orient and Buddhist priests in their long yellow robes mingle with crowds in which the native men and women are dressed precisely alike, in sarongs and pajamas. Peddlers roast bananas over charcoal or cook rice in portable stoves, and at night one hears the tom-tom beating out a rhythm for the drama-dancing

girls, while pipers skirl and bamboo xylophones mingle melodiously.

The civilized Cambodians of the present day dwell on the banks of the Mekong River and around the Great Lake. They are a strong but gentle people, mostly tillers of the soil, but accomplished musicians and poets and lovers of literature, the dance and the drama. Most children are taught by the Buddhist priests in the many temples found in the land. The national costume of both men and women is a coat and a sampot—a straight piece of material, often of beautiful hand-woven silk, which is wound around the waist and loosely caught up between the legs. The average Cambodian prefers to live a lonely life among his rice fields. His house is built on tall piles as a protection against tigers and floods.

The wild tribes of Cambodia are also of the same race as the civilized Khmers. As is the case with the Mois, little is known of them, for they hide themselves from strangers in fever-ridden jungles.



HEIR-APPARENT BENEATH THE STATE UMBRELLA OF CAMBODIA

The rāj or king of this important section of French Indo-China may nominate his successor or the chief mandarins may elect him. The late king, Monivong, came to the throne by succession and his son, the boy shown above, then became heir-apparent. An heir-apparent to Cambodia's throne is hedged about by court etiquette and gets little fun out of life.



WILD WATER-BUFFALOES TAMED FOR THE PLOW

Water-buffaloes, which are found wild in Laos, have been domesticated, as have the zebus; and while the bulls are used as draft animals in the farming districts, the cows are milked or their flesh is eaten. Large tracts of upland country in Indo-China, especially in the plateaus and certain provinces of Annam, offer conditions favorable to stock-breeding.

Though it has been a century and a half since France first made conquest of territory in Annam, the real beginning of French influence in Indo-China (1862-67) dates from the time when she seized and colonized Cochin China, the river plain down the southern tip of the peninsula which the Mekong inundates from June to October. There is, indeed, a network of waterways, which have been made to communicate with one another by means of natural or artificial channels. The humid warmth is all but unendurable to white men, the more so during the summer season when rain falls almost daily and mosquitoes breed malaria. Domesticated buffalo are used in the rice fields and for general transport, and the forest areas are made hazardous by the presence of tigers, leopards and deadly reptiles. Since the Khmer kingdom, which was at its zenith from the ninth to the twelfth centuries, included most of what is now Cochin China, we have had its earlier history with that of Cam-

bodia. Its later history follows that of Annam until the time of French occupation. In 1887 it was united with Cambodia, Annam and Tong-king to form the Indo-Chinese Union which preceded the existing political arrangement. It is interesting in this connection to note that in December, 1924, the governor-general initiated a "congress of the Indo-Chinese union," with extended financial powers, together with an increased share in the government for the natives. Possibly as a consequence of this extension of democracy, there is a larger demand for education than there are at present schools to meet it. Since 1917 French has been taught even in the primary schools.

Saigon, the capital of the colony, has fine public buildings, a tree-lined boulevard and an extensive port, together with wireless communication with Bordeaux. Its neighbor Cholon is the larger city by reason of its Chinese, who comprise half the population. These live in assemblages of native "villages." Cochin China has

ANCIENT RIVALS OF THE FAR EAST

not only a good irrigation system but entirely modern rice granaries for its chief crop.

Laos, in the central interior, is a green jungle where tigers fill the natives with real and superstitious terror, elephants are caught and tamed as beasts of burden and alligators infest the streams. Monkeys swing from branch to branch, the prey of serpents whose fetid breath taints the pungent air, rhinoceroses wallow in the tepid mud, peacocks scream with their raucous voices in the watches of the night, and in the grassy savannahs small native horses race as warily as any of the wild folk. Here the teak forests supply a timber for export which has been found so durable that teakwood temples in Southern India have survived two thousand years. The road from Savannakhet to Dongha is the principal route to Annam and is open throughout the whole year.

Tong-king, snug up to the borderline of Southern China, was visited by French missionaries as early as the seventeenth century, though its modern development did not begin until about 1860. The state

practically occupies the basin of the Red River or Hong-Kiang, and Haiphong is a busy port from which exports of vast quantities of rice grown on the river delta are sent to China, besides which the city serves as the only outlet to the sea for Yun-nan in Southern China, which reaches it by rail. Sampans and Chinese junks travel up and down the waterways, the wharves are redolent of tropic fruits, coffee and tobacco, pepper, cinnamon, corn, hides and rubber; while ships flying the flags of Great Britain, France, Japan and other countries take on coal, limestone, or bales of such exports as silk and tea, after having unloaded their cargoes of metal tools and machinery, cotton thread and cotton tissue. Huge billets of Laos teak are hoisted aboard by cranes. Fish, too, are sent to China by the thousands of tons; for under French rule both salt and fresh-water fisheries have been developed.

It might be mentioned in passing that for French Indo-China as a whole, the exports so nearly equal the imports as usually to make a fortuitous trade balance.

A great national road now runs from



STREET IN HAIPHONG, ON RED RIVER, THE PORT OF TONG-KING

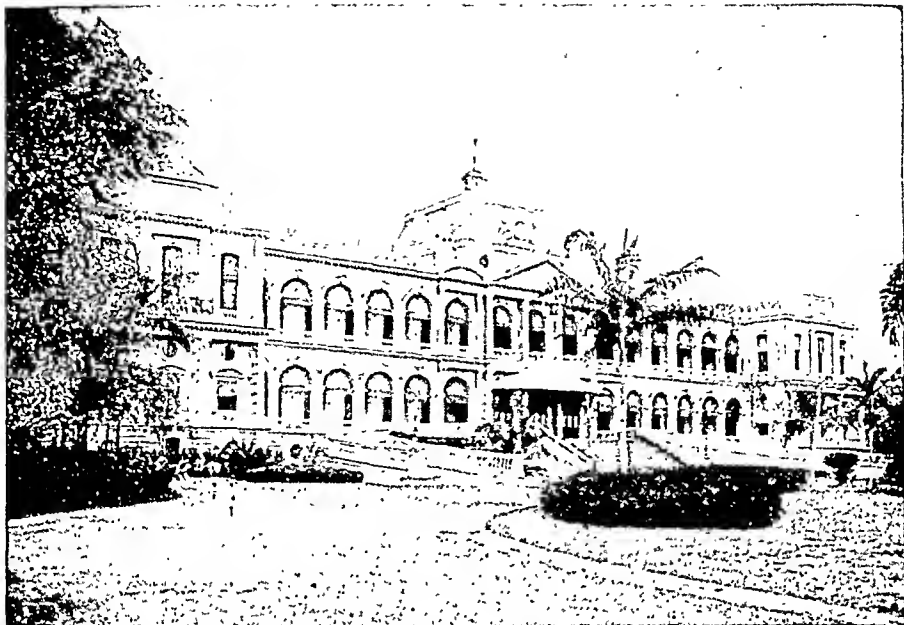
Haiphong, a harbor town with electric power stations, though twenty-two miles from the sea, is the only outlet for Yun-nan, China, with which it has rail connections. Tong-king exports quantities of rice from the delta lands about the river mouth, as well as maize, hides, raw silk, cotton cloth and cement. It imports metal tools and machinery.



LOW-ROOFED NATIVE DWELLING EMBOWERED AMID FEATHERY PALMS IN COCHIN CHINA

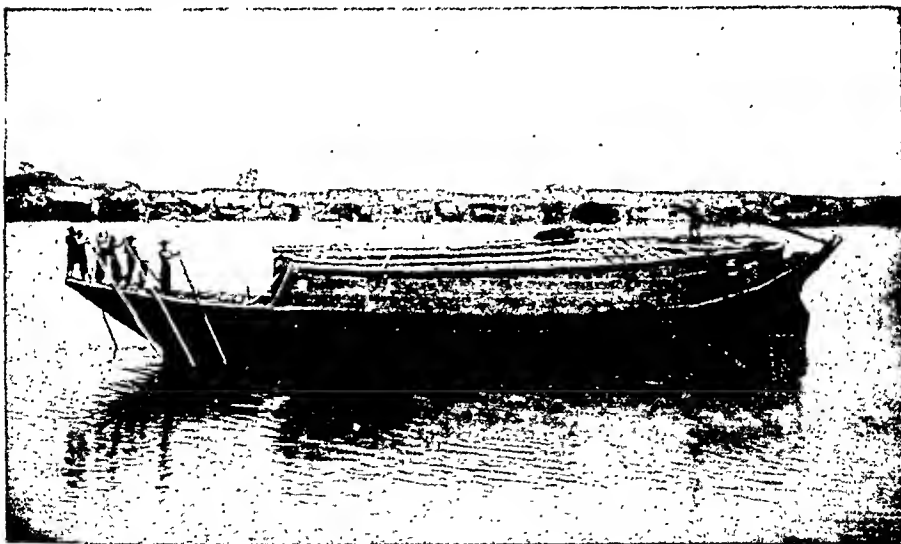
Cochin China consists mainly of a vast alluvial plain formed by the deltas of the Mekong, the Saigon, Great and Little Vaico and other streams with which it is connected by canals. The Mekong inundates the country from June to October, besides which the French have in-

stalled irrigation and drainage works designed to combat drought and flood. The land is divided into small holdings and the natives cling to the methods and implements of their grandfathers. The raising of silkworms is, however, practiced according to modern scientific methods



SPLENDID AND IMPOSING PALACE OF THE GOVERNOR AT SAIGON

Saigon, with its wide streets and shade trees, is a modern town, one of the finest in the East. It is connected by railway and electric cars with the important commercial city of Cholon, which, like Saigon, possesses rice mills and sawmills, soap factories, breweries, tile and brick works. The population of Cholon is largely Chinese who live apart.



Bushby

RICE BARGE FLOATING DOWN TO THE MARKETS AT SAIGON

Cochin China, at the southern tip of the peninsula, has daily rains in summer which make it fertile in the extreme. A good quarter of its total area is planted to rice, which yields two crops a year in favored districts. It is shipped in barges along the canals to the mills at Saigon and Cholon. Both river and sea fisheries are also important industries.

ANCIENT RIVALS OF THE FAR EAST

the Chinese border across Tong-king and on to the Siamese border of Cambodia, besides which there are motor roads, entirely passable during the dry season, traversing Tong-king and Cambodia on their way to Cochin China.

Tong-king is rich in minerals—coal, iron, salt, copper, zinc, phosphates—mined by natives working under French engineers, while the several towns hum with mill wheels. At Hanoi, the centre of the town is occupied by a lake spotted with islets on which stand colorful pagodas. The University of Indo-China, established in 1917, aims at turning out native lawyers, planters, traders, manufacturers and government assistants.

Most of the attendants are, as it happens, Annamese. There is also a French School at Hanoi, which is making important researches into the native history, language and art, and which has made searching studies and excavations of the ruins of Angkor. There is a European College, a College of Interpreters attended by native students, a cathedral, a theatre and a race-course. But the tourist will be equally interested in the local color, such as that of the many native streets with their wares colorfully displayed in open booths. These local wares include the output of silk and cotton mills, tile and ceramic factories, as well as the lace made by native women in their homes.

FRENCH INDO-CHINA: FACTS AND FIGURES

THE COUNTRY

Is in the southeastern part of Asia, China on the north, Siam on the west, the gulf of Tonkin and the South China Sea on east and south. Also 5 states—Cochin China (area, 26,476 sq. mi.; population, 4,615,963) and four protectorates: Cambodia, including territory around Battambang ceded by Siam in 1907 (area, 67,550 sq. mi.; population, 3,046,432), Annam (area, 56,973 sq. mi.; population, 5,989,302), Tonkin (area, 40,530 sq. mi.; population, 9,264,309) and Laos (area, 89,320; population, 1,023,314). Total, including Kwangchow, 286,000 sq. mi.; population, 23,939,325, not including 20-25,000 sq. mi. taken by Siam from Cambodia and Laos.

GOVERNMENT

The whole country is under a governor-general assisted by a secretary-general and each state has an officer whose title is Resident-Superior, except in the case of the colony of Cochin China, which has a Governor at its head. There is a Grand Council for Economic Affairs and a Government Council for Indo-China. Annam is governed by a native ruler assisted by a Council of Ministers, under the guidance of the Resident-Superior. Cambodia also has a native ruler.

COMMERCE AND INDUSTRIES

Agriculture is the chief occupation of the people and the principal crop is rice. Other products are corn, tobacco, sugar, coffee, pepper, kapok and rubber. Livestock raising is important and fishing is actively carried on. The chief mineral products are coal, phosphates, zinc, antimony, tin, wolfram, graphite and lead. There are forests of rare hardwoods, bamboo, rubber, coconuts, dyewoods and medicinal plants. The most important

industry is rice-milling. In Cambodia, salting and smoking fish is the principal native industry. Raw silk is produced and is woven in Tonkin. The chief exports are rice (about 50% of the total), rubber, fish, coal, pepper, cattle and hides, copra, corn, zinc and tin ore, sticklac and teakwood, and the principal imports are cotton textiles, metal goods, machinery, kerosene and automobiles.

COMMUNICATIONS

The railway mileage is 2,103, three-fourths government-owned, and the total length of improved highways is 16,295 miles. There are 8,932 miles of telephone line and 9,687 miles of telegraph line.

RELIGION AND EDUCATION

Buddhism is the principal religion. The educational system includes French and native primary schools (7,141) in which there are about 519,000 pupils. There are also secondary and special schools. The University of Indo-China at Hanoi has 3 faculties.

CHIEF TOWNS

Hanoi, in Tonkin, capital of all Indo-China, population in 1936, 148,491; Saigon, the chief port and capital of Cochin China, 110,577; Cholon (Cochin China), 145,234; Phnom Penh, capital of Cambodia, 102,678; Hue, capital of Annam, 13,056; Vientiane, capital of Laos, about 28,000.

KWANGCHOWAN

This territory leased from China, is under the authority of the Governor-General of Indo-China. It has an area of 325 square miles and a population of 300,000. The exports are straw sacks, swine, cattle, brown sugar and ground nuts and the imports are cotton yarns, matches and refined sugar. The port is free.

FORMOSA, JAPAN'S ISLAND PROVINCE

Its Jungle Tribes of Savage Head-hunters

Formosa (Taiwan) was discovered by the Portuguese navigators who sailed along its coast in the sixteenth century. It is a beautiful land, but in its forests and among its mountains dwell tribes of fierce head-hunters. Most of the world's camphor trees are in Formosa, and the camphor-workers must venture into forests where death may lurk behind every tree, for the tribesmen resent the intrusion of strangers. The Japanese have established a guard line to protect the workers, but a form of guerilla warfare is being waged almost continuously. However, the Japanese are endeavoring to establish friendly relations with these tribes and are developing hitherto unknown regions of this extraordinary island.

WHEN the Portuguese adventurers sailed up the China Sea in the sixteenth century, they sighted an island about one hundred miles off the mainland of China. Its dense forests, rocky coast and the high range of mountains that runs down the centre of the island gave it such an enchanting appearance that the Portuguese navigators called in the Beautiful Island—Illa Formosa.

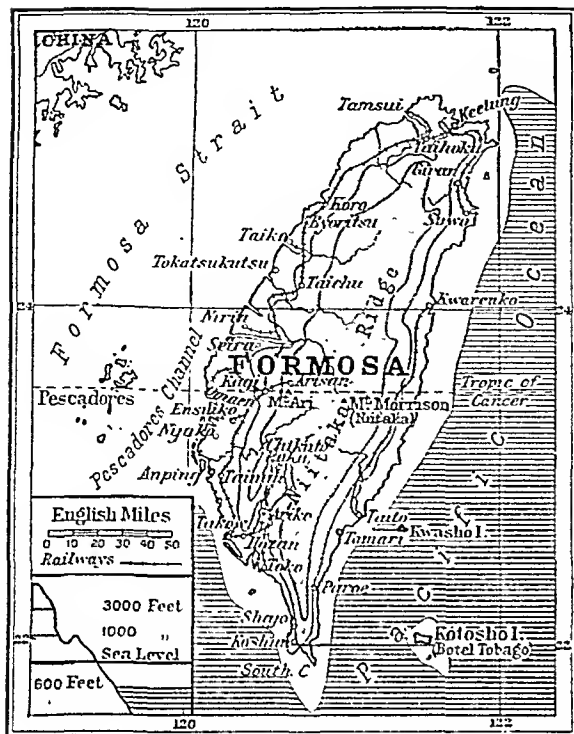
As we sail along the east coast we cannot help being impressed by the beauty of the scene, the cascades gleaming in the sunlight as they tumble over the two thousand foot cliffs. Every now and then, as we round a headland, we get glimpses of valleys and ravines and perhaps of a tiny native village in a clearing.

Formosa lies in the volcanic chain that extends from Japan to the Philippines. It is one of a long line of islands which serve as a barrier to the Asiatic coast from the typhoon area in the warm Kurosiwo current. It is an oval island ending in a pointed tail at the south. Its area is just less than that of Hokkaido, and like some primeval monster of the deep, its back rises in a hump of mountain ranges. These reach farthest skyward in Mt. Sylvia, 12,480 feet above the level of the sea, and Mt. Morrison, the Japanese Niitaka or New High Mountain, which is 14,270 feet and higher than Fuji. While the mountains are not volcanic, there are steam and sulphur springs on the island. The higher slopes are shaded deep with pines, then a little lower, with gigantic *Cryptomerias* and *Chamaecyparis*. Below

six thousand feet the bush is composed of palms, banyans, cork and camphor trees, tree ferns and interlacing creepers, and is perfumed with lilies and gay with orchids. These forests are interspersed with all but impenetrable thickets of rattan or stretches of head-high jungle grass through which creep deadly reptiles and wild beasts. But the hill slopes are more dangerous, for there dwell aboriginal Malay tribes of savage, and often cannibalistic, head-hunters. Along the coast the climate is damp and altogether too hot for a white man, besides being malarial with fever-breeding mosquitoes. Off shore one sees coral and flying fish. The tourist who wishes to visit the tropic beauties of Formosa will find the climate in the north driest and best from October to December and that of the south in February and March.

The island, unlighted and unsurveyed, with its sheer cliffs on the one side and long shallows on the other, has been the scene of many a shipwreck, and until the missionaries came, about the middle of the nineteenth century, Formosa was known to white men chiefly by reason of the many wrecks that occurred along its coasts and the consequent treatment accorded the survivors by both the cannibalistic aborigines and the Chinese. Indeed, when the British brig *Ann* was lost off Formosa in 1842, forty-three of the fifty-seven persons on board were executed at Taichu. Over a generation later the crew of the shipwrecked Japanese junk *Loo Choo* was put to death by one of the tribes.

FORMOSA, JAPAN'S ISLAND PROVINCE



FORMOSA, JAPAN'S TAIWAN

of the southern coast, and as the Chinese government declined to punish the culprits, the Japanese invaded the island in 1874, and war was barely averted.

Added to other drawbacks to shipping, violent typhoons occur from four to five times a year during which the wind has been known to blow at a velocity of 125 miles an hour, while the rain falls in torrents. Keelung in the north has known years when there were 242 days of rain.

The island has great wealth of camphor and other natural resources and has belonged to three nations in turn. In 1624 the Dutch built a fort on the east coast, near where Anping now stands, and there maintained a settlement for forty years or so. Now when the Ming dynasty ended in China, Chêng Chi-lung, a defeated adherent of the Mings, harried the coast as a pirate, but was finally cast into prison and died. His son Coxinga thereupon determined to leave the mainland and

crossed to Formosa, where he drove out the Dutch and took possession of the island. But in 1682 after K'ang-hi came to the throne he turned it over to the Chinese imperial government and Formosa continued a Chinese possession until the war with Japan in 1894-95. Since that date the Japanese have administered the island.

The early Chinese settlers, it seems, ousted the aborigines in no gentle manner from their immemorial hunting and fishing grounds. Wherefore, when the Chinese went to the mountain forests for camphor or rattan, the savage hillmen laid ambushes for them; and many a pig-tailed yellow head has been dried as a trophy. The head-hunters have not reformed: they menace the untracked wilderness to-day when there are roughly half as many Japanese on the island as there

are descendants of the original Chinese settlers. This is especially true of the eastern portion of Formosa. Green savages, Chin-hwan, and wild savages. Sheng-fan, the hillmen are called. They keep ferocious dogs for hunting panthers, boars, bears and deer. Their thatched huts are usually made of bamboo and have but one small window and a door which it is possible to enter only by stooping. Some of the tribes build their houses half underground and line the interior with slate quarried from the near-by hills.

The principal occupation of these savages is weaving. They cultivate millet, and the stores of grain are in charge of the women, who deal it out on a ration system. Among themselves, theft is almost unknown. They count on their fingers.

Such religion as they profess is confined chiefly to pleasing the God of Rain. They believe that when a man dies he must

cross a bridge over a chasm, and that those who have been successful in war will pass easily, as will those who have been industrious and of use to the tribe. Others, who have not been good weavers, will fall in and so will never enter paradise. In troublous times it is the custom for a selected party to go up into a cave in the

mountains and there to sing and perform a weird dance. The echoes of their chants are interpreted as the sayings of the gods—indications of what the people are to do.

Among these head-hunters a human skull is regarded as a valuable kind of cup. A man may not marry until he has



WHERE TREE AND CREEPER STRUGGLE IN A FORMOSA FOREST

The grandeur of the scenery in Formosa can well be gauged from this photograph. Primeval forests of palms, banyans, cork and camphor trees, with tree ferns, interlacing creepers, and dense thickets of rattans, clothe the lower slopes. Higher up are pines, gigantic *Cryptomerias* and stretches of grass higher than a man's head.



Nippon Yusen Kaisha

EXPERT HUNTERS FROM THE NORTH OF THE ISLAND OF FORMOSA

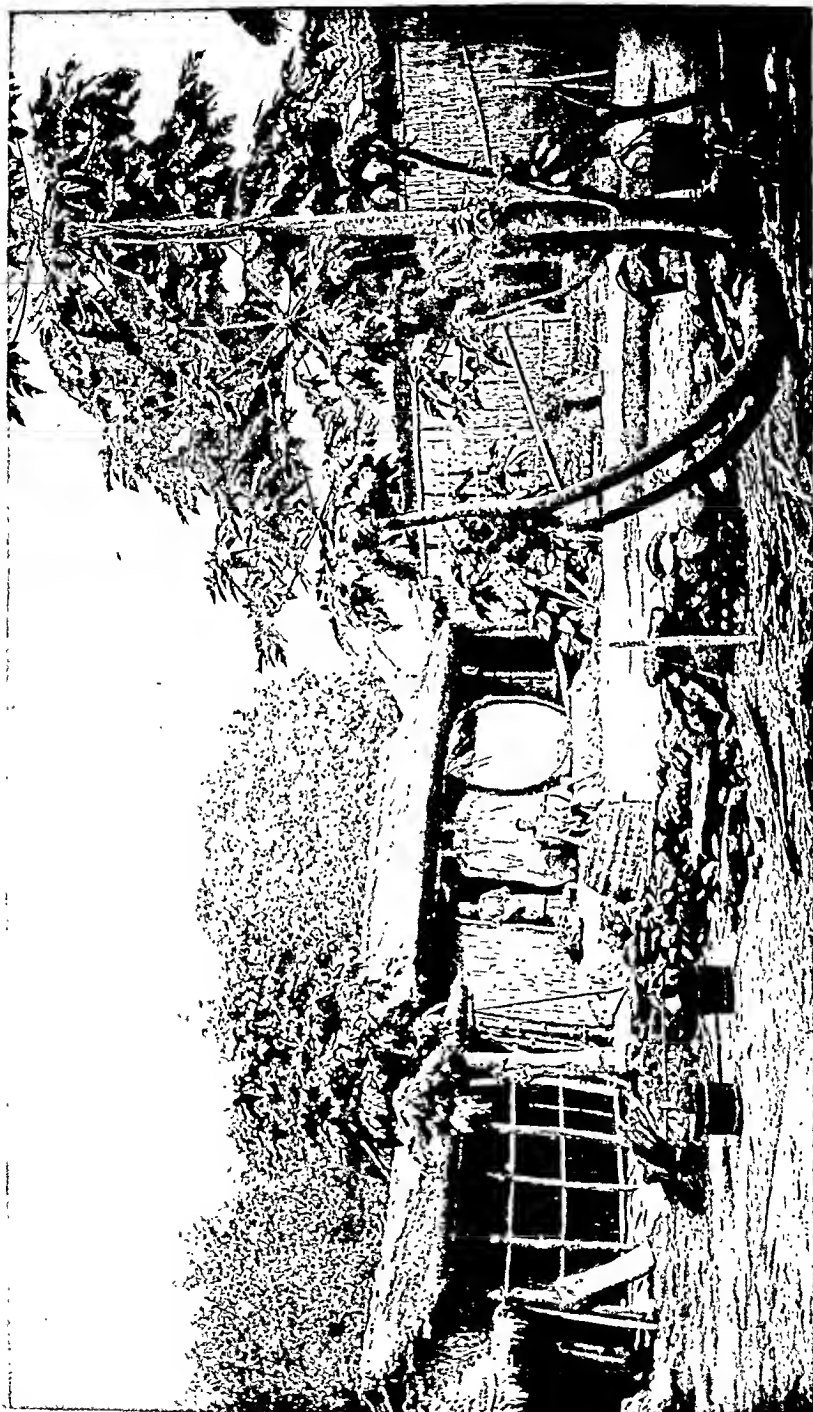
These men are Atayals, Atayal being the name given to the group of tribes inhabiting the mountainous regions in the north of the island. The members of these tribes live mainly by hunting. Their lithe frames are well suited to enduring the hardships and fatigue experienced in tracking their quarry over steep mountains and through dense forests.



Nippon Yusen Kaisha

ATAYAL WOMEN WEAR MORE CLOTHING THAN THE MEN

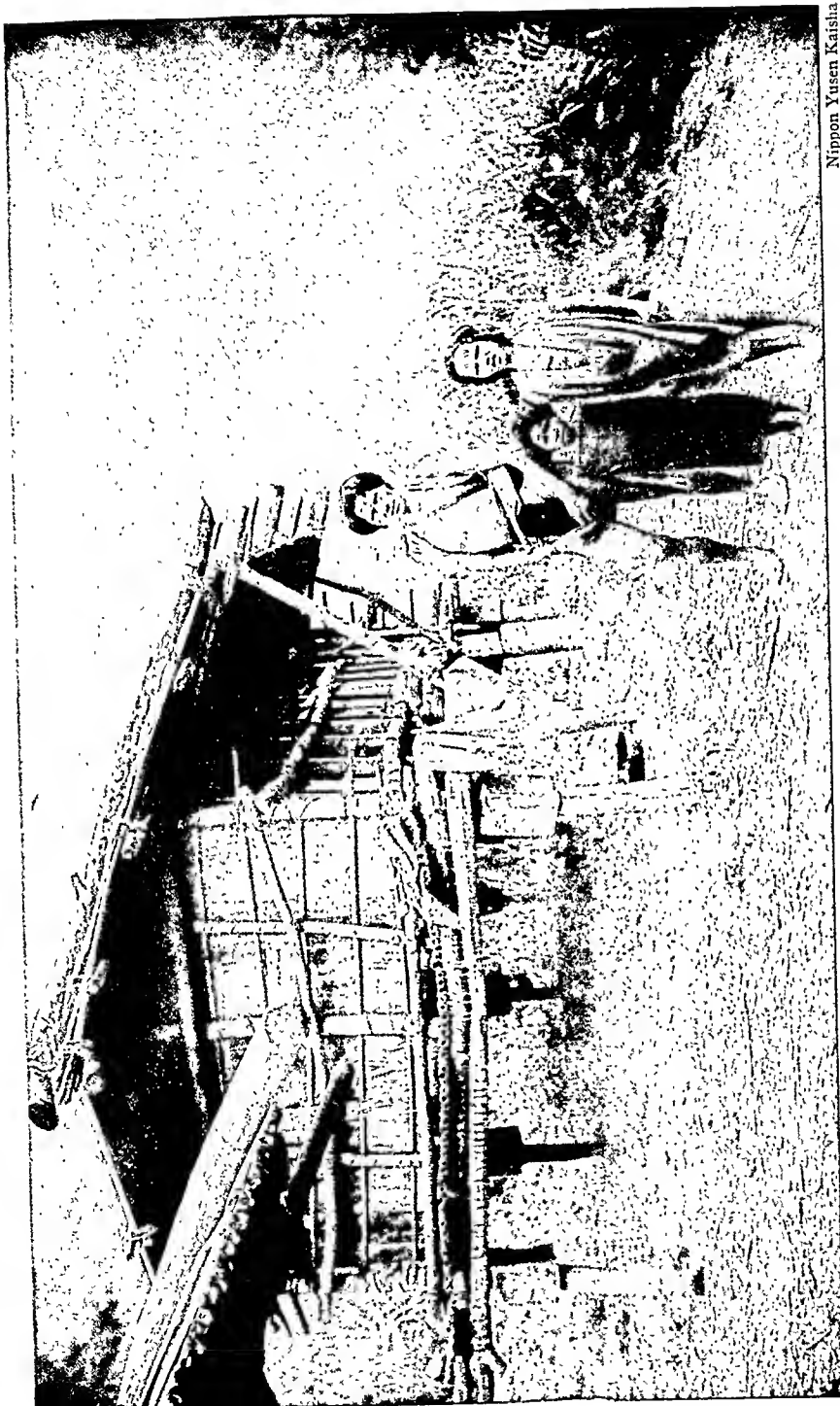
As we can see on another page, the men's costumes are somewhat scanty, but the women wrap a square of cloth about their bodies and over their under-garments, and wear cloth gaiters. They weave the outer garment of China grass and decorate it with red, blue, and black wool, obtained by unraveling less prized blankets of foreign manufacture.



HOME OF A PEPAHWAN FAMILY: MEMBERS OF A TRIBE LIVING IN THE SOUTHWEST OF FORMOSA

On the plains in the southern and western regions of Formosa lives the group of tribes called Pepahwan. Ten tribes are included in the Pepahwan group, and they were partially civilized by the Dutch about three hundred years ago. When Formosa was part of the Chinese

Empire they were absorbed by the Chinese, and it is very difficult now to distinguish between the two races. The Chinese called the Pepahwans Sakhoan, or domesticated savages, to distinguish them from the uncivilized aboriginals. Their homes are made of bamboo.



Nippon Yusen Kaisha

ATAYAL VILLAGE BUILT HIGH UP ON A MOUNTAIN TO COMMAND THE VALLEY BELOW

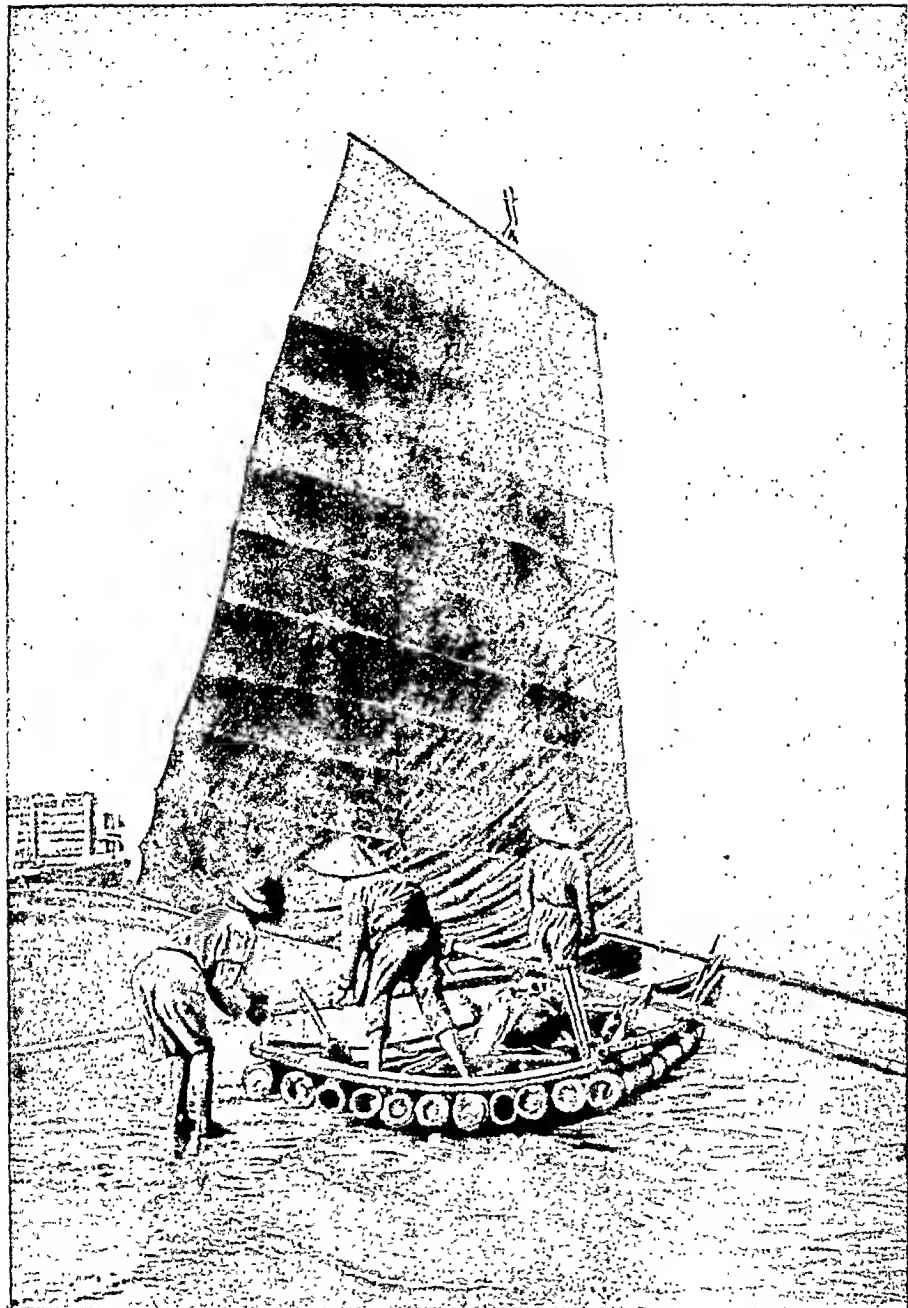
The savages of Formosa are grouped into eight main divisions, of which the Atayals form one of the largest. All these tribes, except the Pepahwans, are exceedingly warlike, so we shall find that most of the villages have been built in strong positions. The villages of the Atayals are small, those in the southern portion of the Atayal country generally containing about half a dozen huts. The houses are constructed of bamboo bound with grass or rush, and are raised upon posts, on the top of which are placed flat pieces of stone or tins to keep out rats.



Nippon Yusen Kaisha

HUT FOR A NEWLY MARRIED COUPLE OF THE EASTERN ATAYALS

Atayals living in the east of Formosa excavate the earth to a depth of about five feet and then build their houses in the hollows, so that these project only a few feet above the ground. In some of the villages, however, small huts, raised about twenty feet above the ground, are occupied by newly married couples for five days after the wedding ceremony.



© E. N. A.

CHINESE FISHERMEN ON THEIR CLUMSY BAMBOO RAFT

This Têk Pai (Catamaran) has been constructed from eleven stout bamboos securely lashed together and strengthened by cross-bars. Though the craft looks somewhat frail, it has proved itself to be well fitted to sail the rough waters around Formosa. The fishermen are nearly all Chinese and are loath to use the motor-driven boats introduced by the Japanese.



© Ewing Galloway

WOMEN IN MOSQUITO VEILS PICKING TEA ON A PLANTATION IN NORTHERN FORMOSA

Tea growing is one of the most important industries of Formosa. The Chinese introduced the plant and still supply most of the labor, while now the Japanese supervise the plantations and handle the export. Women and children pick the leaves. The picture shows the kind of hats they wear to protect their heads from the heat of the tropical sun. When the great bags are filled, a woman can manage two of them suspended from the ends of a short bamboo. Formosa teas include green and black, the familiar Oolong and Pouchong exported to Java.

FORMOSA, JAPAN'S ISLAND PROVINCE

presented his intended bride with a number of skulls, for only after a certain number of heads have been placed beneath the foundations of their new house can they take up their residence. The finest form of decoration is not a picture, but the skull of an enemy. The customs in connection with courtship and marriage are curious. The young man takes a bundle of wood to the girl's home and leaves it in front of the door. When there are twenty bundles, he returns. If the wood has been taken in, it is a sign that his suit is accepted. In the marriage ceremony, bride and bridegroom sit back to back on the floor of the hut, dances and various rites are performed, then a slight cut is made in a leg of each and the blood is mingled. They are now supposed to have acquired mutually satisfactory temperaments.

Before setting out on a head-hunting expedition, the hunters consult the omens and follow the movements of a certain jungle bird, supposed to tell them

whether they will be successful or not. When the party has left the village, a sacred fire is kept burning day and night, all weaving is stopped, and the hemp is not even prepared for the loom during the absence of the warriors. If the expedition be successful, the heads are placed in the centre of a circle, food is put into their mouths, and wild dancing goes on all night. The successful warriors have a special mark tattooed on their faces; and boys whose fathers have been famous as head-hunters are also allowed this badge of honor.

Boys and young men must live in a large hut apart from the rest of their fellows until they are warriors or are married. The Formosans argue that this tends to make the men of the tribe hardy and accustomed to shifting for themselves.

Formosa has for long been the greatest camphor-producing area in the world. It has vast numbers of camphor trees, the product of which is valuable in medicine,



WHERE A SLIP MEANS CERTAIN DEATH IN THE GORGE BELOW ^{Hose}

The rattan and other creepers grow profusely in the tropical forests of Formosa, and the aboriginals make frail bridges supported solely by rattan cables. To cross such a narrow, swaying footway, with only a rattan handrail to hold, is a terrifying experience, except for the aboriginals, who are accustomed to walking along the brinks of sheer precipices.



© Ewing Galloway

ONE WAY OF TRAVELING IN THE INTERIOR OF FORMOSA

The Japanese have done much to improve communications on the island, but in the mountainous regions, where it has been impossible to build railways or to make good roads, light lines have been laid, over which coolies push cars carrying one person each. Here we see some Japanese officials traveling thus at the side of a well-worn highway.

in the making of celluloid and smokeless gunpowder, in protecting furs from moths and in many other ways. The best forests are situated along the northern hills, where the trees are exceptionally large and productive. Before the coming of the Japanese the method of extracting the camphor was wasteful. Vast quantities of trees were cut down, and only a little camphor was obtained by the crude system of refining. The Chinese had placed Formosa in charge of a viceroy appointed by the emperor, and he had control of all the camphor in the island; but he simply regarded it as a means of amassing a fortune. As a result, the savages in whose territory the camphor trees were found were so ill-treated that they often massacred the Chinese workers, whose

friends then murdered any of the tribesmen they could capture.

The Japanese have introduced scientific methods of dealing with the camphor trade. The trees are felled and the chips taken from them are refined by modern processes, so that there is now very little waste. It is estimated that there are still eight thousand square miles of unexplored territory in Formosa, most of it forests of camphor trees. The early Chinese settlers knew the value of the camphor, and they constructed an embankment along the borderline of the native territory as a protection against the raids of the head-hunters.

The Japanese in their turn built a guard line through the forest. This included much of the country that had scarcely, if



Nippon Yusen Kaisha

ATAYAL WOMEN POUNDING GRAIN WITH HUGE PESTLES

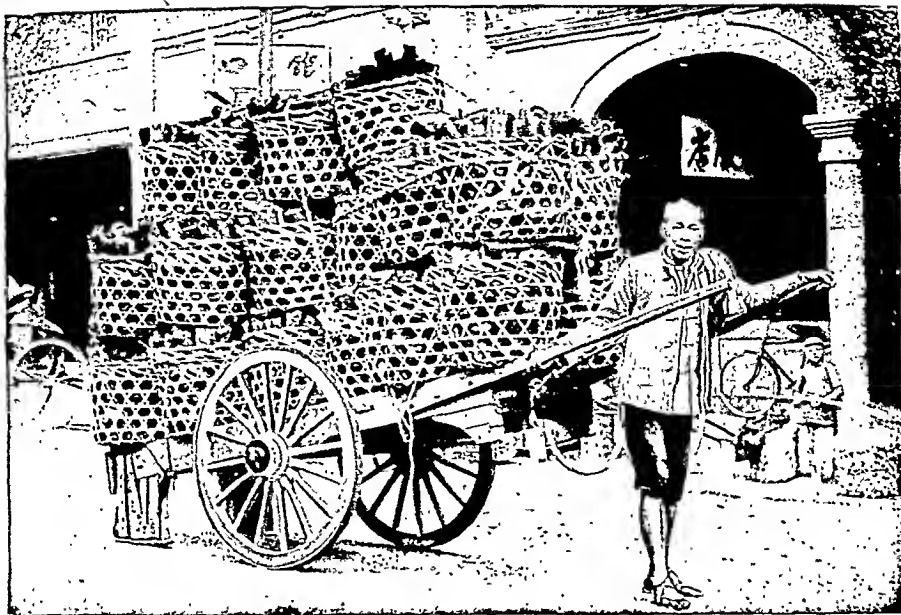
The Atayals who live among the high mountains of the interior eat ginger with their food, as they usually have no salt. They live chiefly on rice and millet, taros (starchy tubers) and sweet potatoes, venison and wild pork, eaten half raw. Their household equipment includes wooden mortars, pestles like heavy Indian clubs, and a variety of capacious baskets.



Presbyterian Foreign Missions

UNDER ARMED PROTECTION: A CAMPHOR STILL IN THE MOUNTAIN FORESTS OF FORMOSA

Formosa is the main source of the world's supply of camphor, and the industry has been a government monopoly since the island came into possession of the Japanese. Wherever the camphor laurel grows, stills are worked. The chips are placed in retorts over boiling water; the vapor is piped into earthenware vats cooled by running water and it there condenses in the form of white crystals. Lumps of these crystals are placed in wooden troughs and the yellowish free essential oil drained off and taken to the refineries where it undergoes further treatment.



© Ewing Galloway

A STREET IN TAIHOKU (TAIPE), THE CAPITAL OF FORMOSA

This coolie has a heavy load of camphor chips. Taihoku, with its two ports at the mouth of the river Tamsui, on the northwest coast, includes within its jurisdiction a foreign settlement outside its walls and a number of surrounding villages. The city contains the leading government institutions and a camphor factory in which quantities are distilled.



© Ewing Galloway

CUTTING UP CAMPHOR WOOD AT A FORMOSAN DISTILLERY

Here the wood is being cut off in flakes preparatory to being heated to extract the oil. The industry has made mammoth strides since the days when it was in the hands of a few private individuals, the more so by reason of the growth of the celluloid industry, which it supplies. Under the Japanese it is conducted as a government monopoly.

FORMOSA, JAPAN'S ISLAND PROVINCE

ever, been explored; for they had found that it was worse than useless to send military expeditions into the territory of the head-hunters. The tribesmen knew every inch of the ground and could prepare successful ambushes, whereas in this guerilla warfare the Japanese soldier, hampered by his heavy equipment, made poor headway in climbing through the dense jungle.

The guard line is in the form of a wide open path, with small guard-houses at intervals, each garrisoned by four to six men. These posts keep in communication with each other by telephone, and the line is constantly patrolled. The head-hunters, however, occasionally penetrate the line and attack the workers in the camphor forests, returning with ghastly trophies.

Every effort is made by means of this line to get in touch with the natives and to pacify each tribe by peaceable means. The Japanese are even striving to induce the head-hunters to adopt farming as a means of livelihood. As this is achieved the safety line is advanced beyond the territory of the friendly tribe, and further tracts are thus available for development.

Under the Japanese there are government monopolies of camphor, salt, to-

bacco and opium. A good deal of opium finds its way to and from China by junk, although its use and manufacture in Formosa is now prohibited "except by license in the case of confirmed smokers." There are around 150 sugar factories in Taiwan, and sugar, tea and rice are exported in considerable quantities. The fisheries are being developed, and the artificial rearing of oysters and some other sea food is being encouraged. The government railway, amounting to between 600 and 650 miles, joins Taihoku with the rest of the island, besides which there are several hundred miles of private rails operated for the sugar companies and many miles of the hand-propelled cars shown in one of the photographs.

The Japanese in Formosa have their own schools, and the natives, theirs, besides which, one school has been established for the teaching of the Japanese language to the Formosans and the native languages to the Japanese.

The Pescadores (the Japanese Hokotos) are valuable to the naval supremacy of the Far East as they form one of the four bases of the China Sea—of which the other three are Port Arthur, Hongkong and Shimonoseki. Japan's interest in these islands will therefore be clear.

FORMOSA (TAIWAN): FACTS AND FIGURES

THE COUNTRY

An island which lies between the Philippines on the south and Japan on the north with the China Sea on the west and the Pacific Ocean on the east. The area is 13,890 square miles and the population is 5,872,084 (1940). Taihoku, the capital, has a population of 340,114. Formosa was placed under the civil administration of Japan after the China-Japanese War in 1895. There is a Japanese governor-general, who is also commander-in-chief.

COMMERCE AND INDUSTRIES

The agricultural products are rice, of which two crops a year are grown, tea, sugar, sweet potatoes, ramie, jute and tumeric. Camphor, the most important product, is worked in the forests. There are active fisheries. Industries include flour milling, sugar, tobacco, iron-works, glass, bricks and soap. Minerals include gold, silver, copper and coal. Most of the commerce is with Japan. The exports are tea, sugar, rice, camphor and coal and the im-

ports are cotton and silk goods, wood and planks, oil cake, petroleum and opium.

COMMUNICATIONS

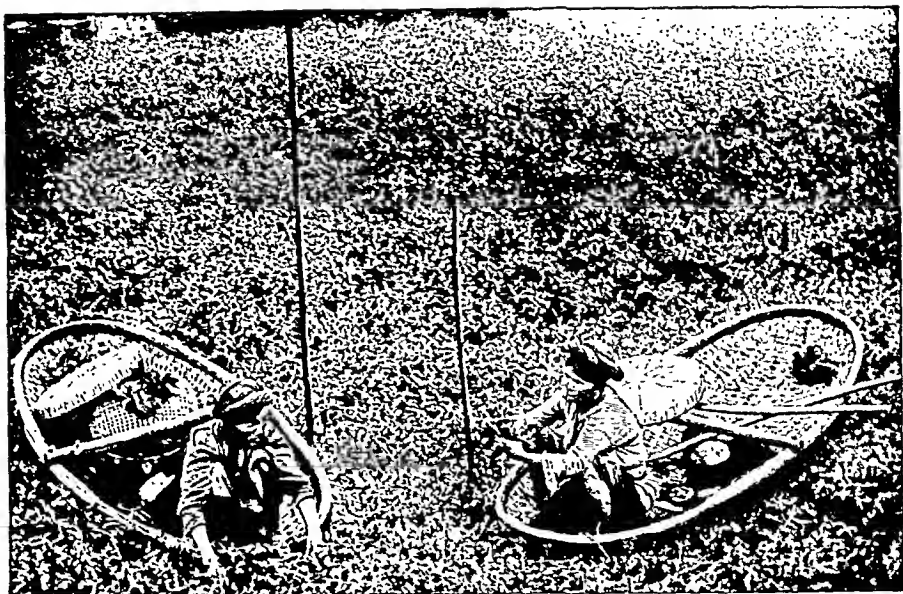
Roads are being constructed, and there are 936 miles of railway. Length of telegraph line is 769 miles and length of telephone line is 2,395 miles. There are about 193 post offices.

EDUCATION

An educational system provides schools for the Japanese colonists and for the natives. Besides primary schools, there are normal schools, a medical school, an industrial school and a school for teaching the Japanese language to natives and native languages to Japanese. A university was opened in 1928.

DEPENDENCY

Pescadores, or Hokoto Islands, a group of 12 islands lying west of Formosa, is under the Formosan government. Their area is about 50 square miles.



WOMEN SPINACH GATHERERS IN THEIR BOATS OF BASKETWORK

We do not usually associate the picking of vegetables with boats, but since spinach in China is grown in swamp-like fields with its roots in soft mud, the gatherers have to do their work afloat. Boats are also used in the rice fields, because rice, to grow properly, needs to be entirely under water at certain times in the year.

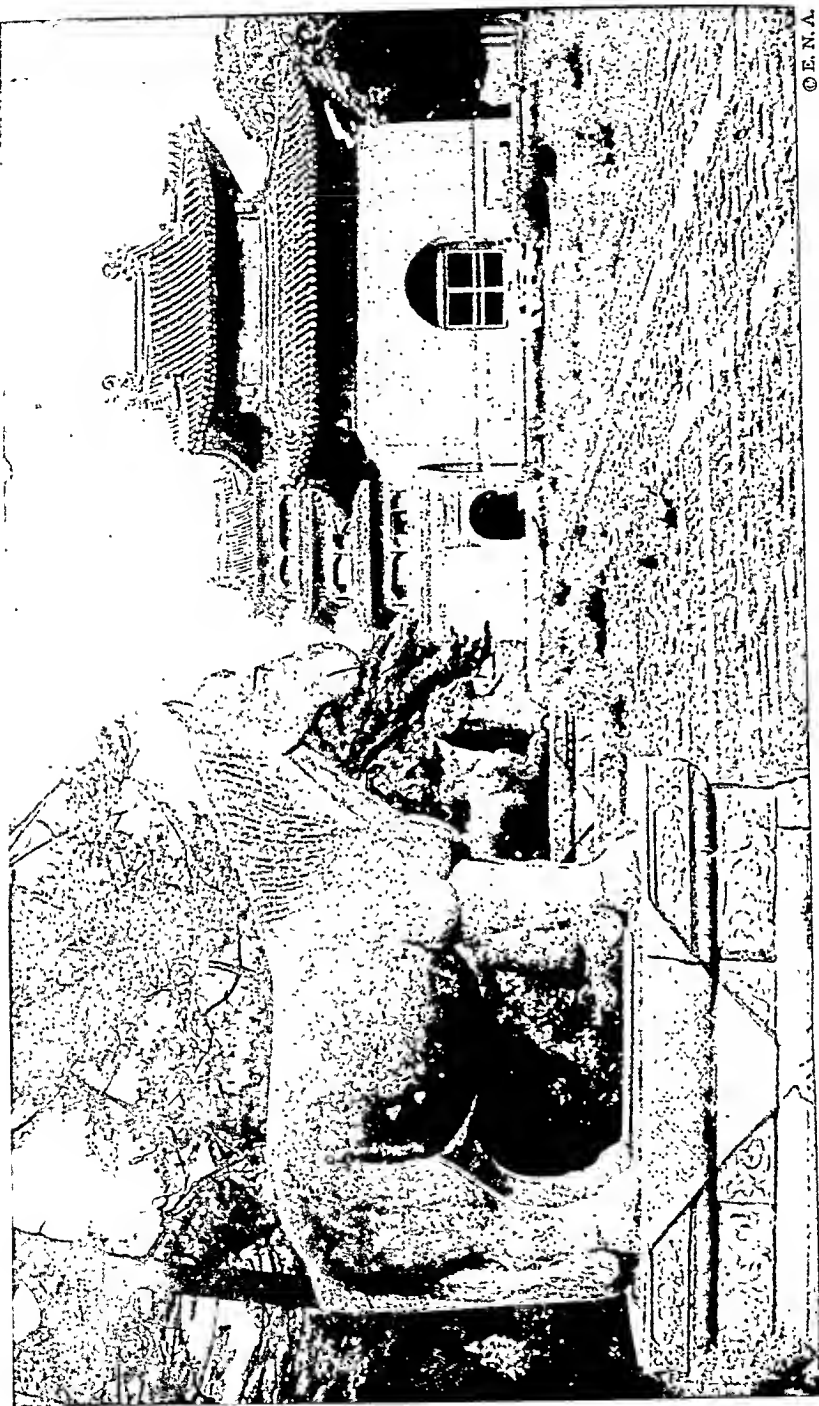
in China, the most famous being that of King-te-Chen in Kiangsi, which supplied the royal household from about 1370. It was destroyed in the Taiping rebellion of 1850, but has been rebuilt. The secret of the manufacture of the most celebrated variety of this Chinese porcelain is completely lost.

In the south we find that rice takes an important place. It is grown in small patches, flooded artificially with water from the nearest river. After the soil has been churned up into a porridge-like state, seed is sown thickly in a sort of nursery corner. When the seedlings are about twelve inches high, they are pulled up in bunches, separated into groups of four or five plants each, and replanted in the flooded fields. Some of these fields yield three crops a year.

Sugar-cane and cotton are cultivated, and fruit-growing is carried on to a considerable extent. Oranges, which Arabs are said to have brought to Europe, are grown all over south China. Bananas are to be had nearly all the year round; pine-apples, cape gooseberries, peaches and apricots are abundant, while palm trees supply

several millions of palm-leaf fans annually. But the most useful plant of south China is the bamboo. It supplies the material for the framework for the huts of matting which the poorer peasants call "home," and is also employed in the making of furniture of all kinds, umbrella frames, clothes-lines, tools, etc., and when it has been soaked and pulped it is made into paper. Its dried leaves are made into sun-hats and raincoats, and its young shoots are pickled for food.

With such a vast population everything that can be eaten is eaten. Birds'-nest soup, for instance, is a Chinese delicacy. The nests, which are small, and like thin cases of gelatine, are found in great numbers in caves by the sea. They are boiled until they make a thick, white substance which is the first course at every grand dinner. A seaweed called agar-agar, a sea-slug known in Europe as beche-de-mer, sharks' fins and eggs that have been preserved for a long time, are all eaten and enjoyed, while among the poorer people, in times of scarcity, cats and dogs, rats and mice form part of the diet.



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PINE TREES AND ANIMALS OF STONE GUARD THE TOMBS OF THE MANCHU EMPERORS NEAR MUKDEN

In this neglected, weed-grown courtyard in Mukden, long capital of Manchuria, are the tombs of the Manchu rulers. In the city are pre-served the boots and the pack of Nurhachu, a peddler, who became the first emperor of Manchuria, and whose son, in 1644, became emperor of

the whole of China. It is probable that the huge stone animals were set up in imitation of the similar animals that form avenues to the tombs of the Ming emperors at Nanking and Peking, since the Manchus would wish to equal the glories of their predecessors.

THE NEW STATE OF MANCHUKUO

North of China is Manchuria over which Japan and Russia went to war in 1904-05. After that time Japanese influence in the region increased. Taking advantage of the disorders in China, which interfered with the operations of the South Manchurian railway owned by Japan, a Japanese army occupied Mukden, the former capital, in 1931, and in 1932 Manchuria was proclaimed an independent state under the name, Manchukuo. Henry Pu Yi, the "boy emperor of China" who had been deposed by the revolution in China, was made the head of the state, and in 1934 was proclaimed Emperor.

Though the higher officials are Chinese, Japanese control is absolute and additional Chinese territory has been added to the state. Few other nations have recognized Manchukuo as independent, and because of the attitude of the League of Nations, Japan resigned from the League. However there seems little probability that China will be able to regain control of the country in spite of the fact that millions of the people are immigrants from China.

Many Kinds of Animal Life

Hot in summer and intensely cold during a winter of four months, it has products and animals of both hot and cold climates. The country abounds in bird life, including such edible birds as pheasants, partridges and quails, and in the mountains and on the steppes are found bears, antelopes, deer of many kinds, hares, squirrels and foxes.

The Manchus have small farms where dogs are bred for their thick winter coats and a Manchu girl will often have six or more dogs for her dowry. These dogs are Chows, like those that we keep for pets, just as we do the Pekingese. The latter is in China a very tiny animal, called the "sleeve dog," because it is carried in the wide sleeves of its owner's robe.

Manchukuo is rich in minerals, with valuable deposits of gold, silver, asbestos and lead, as well as great coal and iron mines that have been well developed. Much of the coal is carried out of the open mines in large wheelbarrows.

The rivers of Manchukuo supply many kinds of fish, including sturgeon and trout and a variety of salmon called the tamara. The skin of this salmon is made into clothing and is worn by the people of a certain district, who are called, in consequence, the Fish Skin Tartars.

Millet the Chief Food

The Manchus are naturally a race of hunters, but when their country was united with China, Chinese settlers introduced agriculture. Corn, rice, wheat and barley are grown, but the principal grain cultivated is millet, which forms the staple food of the working people. The grain is boiled, put into bowls and eaten with chopsticks together with vegetables fresh, cooked or pickled that are added for flavor. From millet is distilled an alcoholic liquor called "samshu," which is sold all over the country. The refuse becomes food for herds of pigs. Millet stalks are used for fencing and firewood, and the poorer people weave them together and plaster them with mud to make houses.

What Is Made from the Bean

By far the most important article cultivated for export is the bean, of which many varieties are grown. Several of these yield an oil which is used all over China for lighting and heating, and the part left after the oil is pressed out, known as "bean cake," is sent south to fertilize the sugar-cane fields. Piled up along railroad tracks or wharves, the "cakes" look like cart wheels or grindstones. Some varieties are ground into bean-flour or used for vermicelli, others are made into a strange sort of cheese called "bean curd." From the soya bean, which is cultivated on about twenty million acres, is made the famous "soy" sauce. The products derived from this plant seem almost numberless and are of astonishing variety. The income from it is enormous.

Besides being linked by the Trans-Siberian railway to Europe, Manchukuo is connected by rail with the Pacific coast



PEEP-SHOWS ARE AS POPULAR IN MANCHUKUO AS ARE PUNCH AND JUDY SHOWS IN ENGLAND

ern China, the peep-show is a very popular entertainment. Seats are provided for those who want to see the show, which takes place in the large boxes that we see here. The boxes are made so that they can be carried conveniently from place to place by the showmen.

Amusements in the Far East are not so very different from those of the West. The young people of southern China enjoy performances very like Punch and Judy shows, and appreciate the cinematograph. In Manchukuo, which has been less open to Western influences than south-

and with Japan. Much of the export trade, however, which formerly went principally to China, is by means of the rivers and the sea. There is a continual procession of rough, springless carts bumping along the incredibly bad roads from the interior to the various points for shipment, bearing grain, skins, furs, beans, bean-cake, bean-oil and samshu, the last two carried in willow baskets lined with waterproof paper.

Instead of living on their farms, the Manchus build their little mud and stone habitations in huddled groups or villages. Pigs and chickens share the enclosures with them, and heat is secured by burning bunches of straw or stubble in a "kang," a brick ledge about two feet high in one end of a room. Inside it are flues to spread the heat through the bricks, and on top of it the members of the household sit by day and lie down by night.

In the warmest districts of Manchukuo, as well as in certain provinces of China proper, wild silk is obtained from a caterpillar which feeds on oak leaves. From its silk are made the fabrics called pongee and tussah. About four million dollars' worth of this wild silk is produced here every year. Camel's hair and sheep's wool are woven into rugs, but, curiously enough, neither here nor in China is wool used for clothing; padded garments of silk or cotton, costly furs or common skins, according to the rank of the wearer, are used to keep out the cold. For outdoor use in winter the working people wear shoes of tough oxhide stuffed with coarse grass to make them warmer.

The women do not bind their feet, but the rich, here as in China, frequently allow two or more finger-nails to grow two inches long and protect them with ornamental cases of gold or silver. The Manchus are taller than the Chinese, but have not so great ability or intelligence.

Mukden was formerly the capital, but under the new government Hsinking has become the capital. Port Arthur, which had been leased by Russia and strongly fortified, was captured by Japan in 1905, and has remained in Japanese control. It has become a popular resort.



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BANDIT CHIEF'S LIEUTENANT

Formerly hordes of bandits made trade and traveling dangerous. Merchants and insurance companies paid them large sums to get safe conduct for both goods and persons.

There is much beautiful mountain scenery in Manchukuo. A peak in the province of Kirin is known as the "Ever-White Mountain" on account of the white pumice stone at the summit. It is the crater of an old volcano. This is said to be the birthplace of Nurhachu, the father of the first Manchu emperor of China, and as such was maintained as a sacred place by the imperial family until China became a republic.

Since the establishment of Manchukuo as a separate state, the Japanese have been working hard, not only to develop the country economically, but also to change



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DAINTILY DRESSED MANCHURIAN LADIES TAKE TEA TOGETHER

In Manchukuo, until recently called Manchuria, a great district northeast of China, women wear most elaborate and complicated coiffures, made by spreading and coiling the hair over great metal frames, which stand out on each side, as you see. These ladies have not cramped their feet, since this practice was never followed in Manchuria.

the attitude of the people. There are few Manchus left, and the greater part of the population is Chinese, many of whom have immigrated within a few years. In some years this immigration has been as high as a million individuals. The Japanese wish to make them forget their Chinese manners and customs and become a new people. It is said that they hope to do much of this within ten years.

Manchukuo is rich in minerals of various kinds. For example it has some of the richest coal mines in the world, and the production is increasing. There is iron ore also, and great quantities of oil shale from which petroleum may be extracted. Many if not most of these are being developed by Japanese capital, and are under Japanese managers. The rough work is being done by the residents of the country. Many of them are

having their first experience with modern machinery.

Manchukuo is nearly twice as large as the Japanese Empire, and much richer by nature than most of it. As we tell you elsewhere, Japan proper is greatly overpopulated, and does not have a large supply of raw material for its industries. The people of Japan cannot buy enough of the products of the factories to keep them occupied. If their influence in Manchukuo continues it may serve as a refuge for a part of the surplus population, and also may grow into a profitable market for the manufactured products of Japanese industries. Manchukuo also will be able to pay for some of these manufactures with raw materials which Japan needs. It is easy to see why Japan is so much interested in Manchukuo and the other provinces of China.



CHINA WITH ITS GREAT RIVERS DRAINING TO THE PACIFIC

REPUBLIC OF CHINA: FACTS AND FIGURES

THE COUNTRY

Occupies eastern Asia with Siberia to the north, the Yellow Sea and the China Sea to the east, French Indo-China to the south and Tibet and Russian Turkestan to the west. Previous to the Japanese invasion of China (1937), there were the following divisions: China proper (24 provinces), area 2,903,475 square miles; population 422,707,868; Mongolia, area, 625,733 square miles; population, 2,177,699; Tibet, area, 469,294; population, 3,722,011. Much territory in China proper has been occupied by the Japanese. In the north, the province of Manchuria was taken and the state of Manchukuo set up (see next page); other occupied territory in the north including some of the most important cities and a strip along the coast including important ports became a puppet state under Wang Ching-wei (1940). The Chinese retreating to the interior made Chungking their capital.

GOVERNMENT

The Republic of China (Chung-Hua Min-Kuo) came into existence in 1912. The People's Political Council established in 1938 laid the groundwork for democracy. It was a wartime semi-legislative assembly acting till the formal election of the National Congress. The Council consisted of 240 members. In 1943, the Kuomintang, the party responsible for the National Revolution and the National Government, resolved to call a People's Congress within one year after the war to adopt and promulgate a permanent constitution. A Committee for the Establishment of Constitutional Government has been formally set up. Settlement of the communist problem is an important reconstruction issue. China's status as a leading member among the United Nations was established and greatly enhanced in 1943 at Moscow. But the years ahead will be critical.

THE LAND OF THE DRAGON

COMMERCE AND INDUSTRIES

About four-fifths of China's population is agricultural. The average farm is about 2 acres but it is intensively cultivated. From 2 to 4 crops per year are produced where possible. Horticulture and vegetable culture have reached a high state of perfection. China used to rank first in the world's production of rice, soya beans, tea and tung oil; second in raw silk; first or second in wheat and third in cotton. The fibre crops, such as hemp, ramie, jute and flax, are also important. Pigs are raised and pig bristles are an important article of export. Rich mineral deposits include antimony, tungsten, gold, silver, tin, coal and iron ore. The chief industries are cotton spinning and weaving, flour-milling, the manufacture of cement, alcohol and matches. Exports are peanuts, tea, sesame seed, tung oil, eggs, sausage, casings, pigs and pig bristles, cottonseed cake and millet; imports are machinery, dyestuffs, iron and steel goods, automobiles and kerosene.

COMMUNICATIONS

Total length of railway line is about 12,500 miles, mostly state owned. In 1943, there were 70,650 post offices. The length of telegraph line was 41,384 miles. Telephones are used in the main cities and long distance communication along the railways.

RELIGION AND EDUCATION

Most of the Chinese are Buddhists, but practice Confucianism and Taoism also. There are thought to be about 48,000,000 Mohammedans, about 2,208,800 native Roman Catholics, 618,601 native Protestants and 5,000 Russian Orthodox. Nature worship survives among the

hill tribes. Education since 1905 has had an enormous impetus. The total number of primary schools in 1942 was 234,751 with 20,258,622 pupils. There are 33 government universities, several universities supported by private funds, and many technical institutions of learning. There are numerous Protestant and Catholic mission schools, colleges and universities at Shanghai and other ports and a medical college at Peiping supported by the Rockefeller Foundation of New York.

CHIEF TOWNS (1936)

Chungking, present capital, population, 1,026,794; Shanghai (including neighboring districts), 3,480,998; Peiping, 1,556,364; Tientsin, 1,292,025; Canton, 861,024; Hankow, 777,903; Nanking, 1,019,148; Wenchow, 631,276; Changsha, 606,972; Tsingtao, 514,769; Foochow, 322,725; Hangchow, 506,930; Soochow, 260,000.

MANCHURIA

Territory north of China proper with an estimated area of 503,013 square miles and a population of 40,000,000. The Moscow treaty with China recognized China's sovereignty over Manchuria. The Soviet Union shares with China the use of Port Arthur and the South Manchurian Railway, thus assuring Russia's Trans-Siberian Railway of an ice-free Pacific outlet. Hsinking, the capital, 415,000; Mukden, 850,000; Harbin, 500,000.

TANNU-TUVA

Nominally an independent republic, became the Tuvinian Autonomous Region of the Union of Soviet Socialist Republics in 1946. Area: 64,000 square miles.

FOREIGN POSSESSIONS IN CHINA: FACTS AND FIGURES

BRITISH

Hong Kong

The Crown Colony of Hong Kong, administered by a Governor and an Executive Council, is the centre of British commerce and a military and naval station. It has an area of more than 32 square miles, with Kowloon (a peninsula of the mainland) and New Territories about 391 square miles, and a total population of 1,071,893. The capital, Victoria, has a population of 377,659. Chief industries are sugar-refining, shipbuilding, rope-making, tin-refining, manufacture of tobacco and cement. Deep-sea fishing is important.

FRENCH

Kwangchowwan

Leased by the French. See Facts and Figures for French Indo-China, page 232.

JAPANESE

Kwangtung (Kwangtung)

The southern part of the Liaotung Peninsula (Kwangtung) was formerly leased by Japan. The area is 1,438 square miles with 1,656,726 population. The government is under a Japanese Governor-General. Chief agricultural products are corn, millet, beans, wheat, rice and tobacco. Fishing is actively carried on. The principal manufactured product is salt.

PORTUGUESE

Macao

A Portuguese island colony at the mouth of the Canton River has an area of 6 square miles and a population of 374,737. The trade is mostly transit in the hands of the Chinese. It is served by British, Japanese and Dutch steamship lines.

IN UNKNOWN SIN-KIANG

Life in China's Westernmost Province

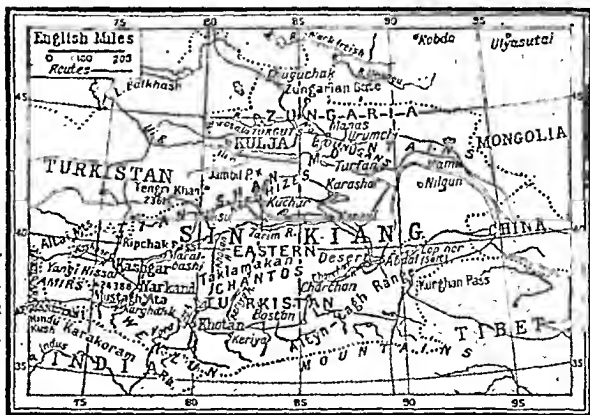
We have read of Russian Turkestan in Volume III. Sin-Kiang includes Eastern Chinese Turkestan, Kulja and Kashgaria. This territory embraces all of the Chinese dependencies between Mongolia on the north and Tibet on the south; but though it extends for six hundred miles from north to south and twelve hundred from east to west, its population numbers less than two million. Turks, Mongols and Chinese, each in turn have overrun this land of the nomad, which forms a strategic wedge into Central Asia. Even the Russians are interested in Sin-Kiang because its three large cities are in the west near the Russian frontier and because India can be reached by journeying over the high passes of the Himalayas. The archaeologist is interested because in the Taklamakan Desert in south Sin-Kiang are towns buried in the sand from which ancient manuscripts, wall-paintings and even many articles of clothing have been recovered.

SIN-KIANG, or Chinese Turkestan (also spelled Turkistan), is the most westerly province of the Chinese Republic, of which it forms an important part, for it has great mineral and other resources. It is still a land of which little is known. No railway connects Sin-Kiang with the outside world, and to reach it from Peiping one must travel on horseback or camelback, or in carts, by the route of the large trade caravans through Inner Mongolia. Here, at best, the laden camels, who must forage when they are not plodding lankly through the sand, will cover but two miles and a half an hour, and the journey takes months. Newspapers are neither permitted to be published nor even to be brought into the country; and its inhabitants are peacefully unaware, travelers say, that there have been revolutions anywhere in the world within a generation.

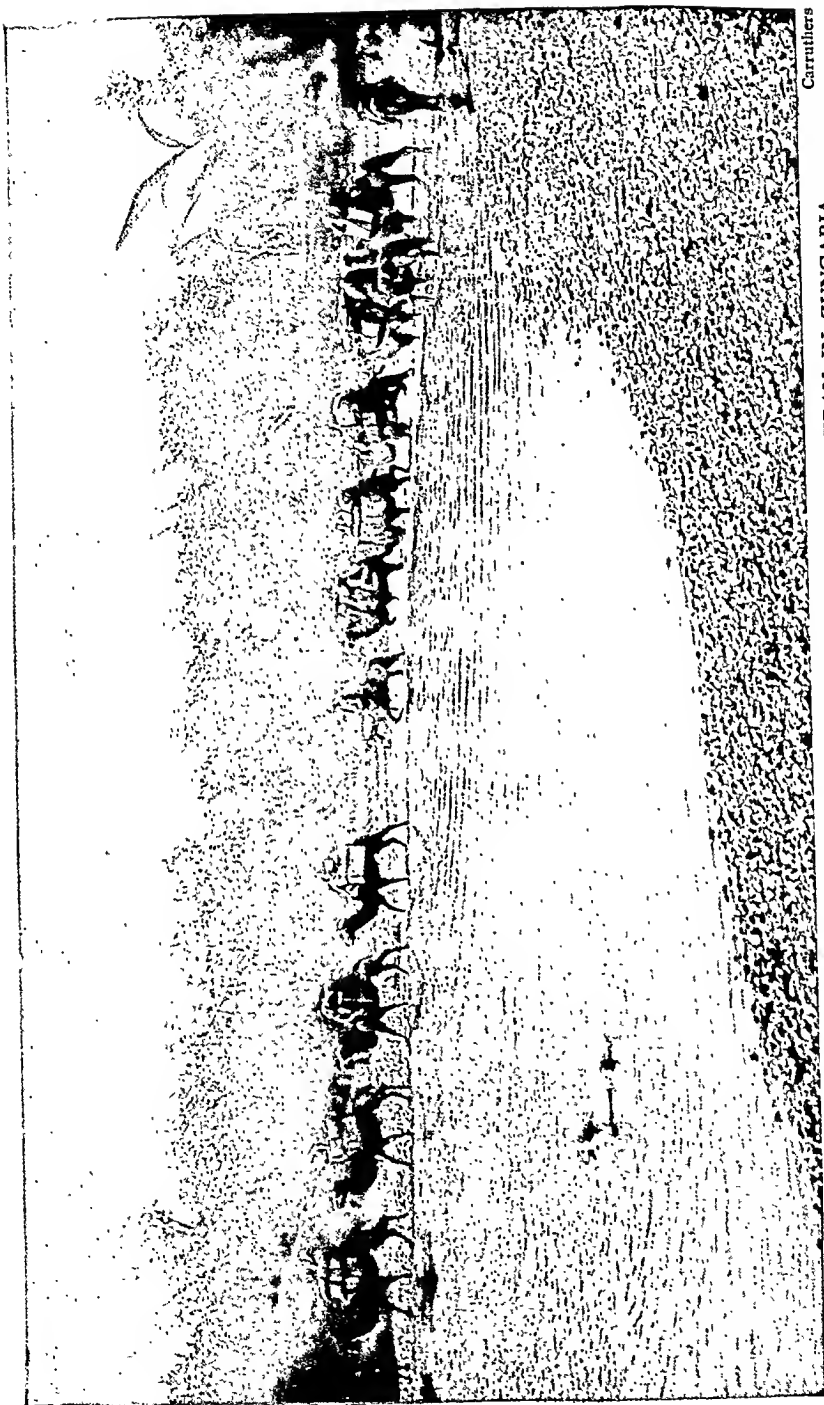
Speaking generally, Sin-Kiang is a land of deserts and sand dunes, though the rivers and streams make a certain amount of cultivation possible by supplying water for irrigation canals. It is bounded on the north by Siberia, on the east by the province of Kansu in China proper and by the Desert of Gobi in Mongolia, on the south by Tibet and the northern frontiers of India,

and on the west by Russian Turkestan and Afghanistan. Urumehi (Tihwafu) is the capital, but the most important towns for trade and commerce are Kashgar, Yarkand and Khotan. The climate is the same as that of other regions far from the sea—in summer it is hot and in winter very cold. In the spring high winds are frequent, and raise clouds of dust, enveloping the country in a haze that often takes days to disperse.

On all sides save the east, Sin-Kiang is hemmed about by mountains which wall it in like a horseshoe. Some of the ice-clad peaks rise to over fifteen thousand feet and it is a difficult and dangerous thing to cross them at any time of year. Just beneath the snow fields are grassy, flower-enameled meadows which are used



SIN-KIANG BETWEEN MONGOLS AND MOSLEMS



Carruthers

CARAVAN OF HEAVILY LADEN CAMELS FORDING THE RIVER KRAN IN ZUNGARIA

Zungaria is the northern portion of Sh-Kiang, separated from Eastern Turkistan by the Tian Shan range or Celestial Mountains. There are no railways, but a great North Road and a South Road have been made by the caravans that have been passing over them for centuries. In the

plains camels are employed as beasts of burden; but in the mountains it has been found that only yaks, which are remarkably sure-footed, can carry heavy loads over the most precipitous trails. For saddle purposes this remote region provides herds of excellent ponies.



D. Carruthers

MONGOLS WATERING THEIR HORSES IN THE UPPER BOROTALA AGAINST A BACKGROUND OF THE ALA-TAU MOUNTAINS

Of the larger rivers of Zungaria only the Irtysh and the Ili have carved their way out of this mountain-encircled region. The remaining rivers, the Borotala, the Emil, the Urungu and the Manas, have found no outlet, and their waters lose themselves in desert lakes and lagoons. The mountain mass of Ala-Tau separates Sin-Kiang from the Siberian plain. On the Chinese side it is bordered by a wild region sparsely populated by a Mongol tribe, the Charkhars. These people hold the Borotala valley as their own reservation, having been moved there from eastern Mongolia.



Sykes

CUNNING OLD MAGICIAN WHO IMPOSES UPON THE SUPERSTITIOUS

Most of the people of Sin-Kiang are Mohammedans: only a few are of the Buddhist faith. The wandering Kirghiz and many of the poorer people are very superstitious, and, no matter what their religion may be, still have a firm belief in soothsayers, spells and omens. They pay this bearded magician to remove spells and to tell them the meaning of dreams.



Sykes

EAGLE THAT HAS BEEN TRAINED TO HUNT FOR ITS MASTER

The Kazaks and Turkis of Sin-Kiang climb the crags to capture young eagles, then train them to catch foxes and antelopes. An eagle fit for a gift of honor to a chieftain is valued at as much as two horses. These birds are hooded and carried by their masters until some animal is sighted, when their eyes are uncovered and they swoop to attack it.



Sykes

CHEERFUL TRIO OF WANDERING MUSIC-MAKERS OF SIN-KIANG

The thin wire strings of the dulcimer and banjo tinkle monotonously through the drowsy air, while the little drum throbs on a deeper note. When the itinerant musicians arrive at a town, they spread their carpet in the street and begin their performance. Orientals can remain in this kneeling posture for hours, though it would cause a Westerner discomfort.

for summer feeding-grounds by the nomad shepherds. The northern slopes are the best watered. Beneath this upper grass belt comes a sweep of rock-ribbed country cleft by canyons and practically uninhabited. Farther down on the edge of the plain comes a second grassy belt watered by the Tarim and its tributaries and other mountain streams before they evaporate or sink into the sands. They are full-fed in spring and summer by the melting of the snows above and there is therefore no such dearth of water as might be expected on the fringes of the desert. Here the flocks return in winter when the higher meadows are quite exhausted.

The plain itself is unfit for agriculture or human habitation save on the oases, whether natural or formed by irrigation ditches from the rivers. On these oases the cities and trading centres have been built, and to them the camel caravans from India and Russian Turkestan wind over the wind-bitten passes, their banners hoisted on spears, with grain and other things in exchange for the native wool, felts and rugs, jade, silk and cotton. As these oases are from one to two hundred miles of desert or mountain travel apart, there is naturally no strong central government.

There is one other kind of habitable

country in Sin-Kiang—the lakes and reed swamps of the Lop-nor. These are the home of a fisher-folk, the Lopliks. Barring their small numbers, it is probable that all but ten per cent of the population live in the oases. The remaining ten per cent represent the nomadic stockmen.

It is an interesting sight to see the animals being taken on their semi-annual migration. The fine herds of ponies are guided by the younger, more active men, the long-legged camels by the men, the placid oxen by the women and the sheep by children mounted on ponies or oxen. The baby camels are often so unequal to hard travel their first spring that they have to be strapped to their mothers' backs on top of the packs; while the weaker lambs will be thrown across the saddle or

tucked into the saddle-bags. Lambs bleat, ponies neigh, cattle low and camels utter their raucous note, while the dust rises in a yellow cloud that can be seen for miles; and at night the cook-fires gleam red beneath a starry sky as chunks of lamb are strung on wire spits and broiled, or other food is prepared before the round felt tents.

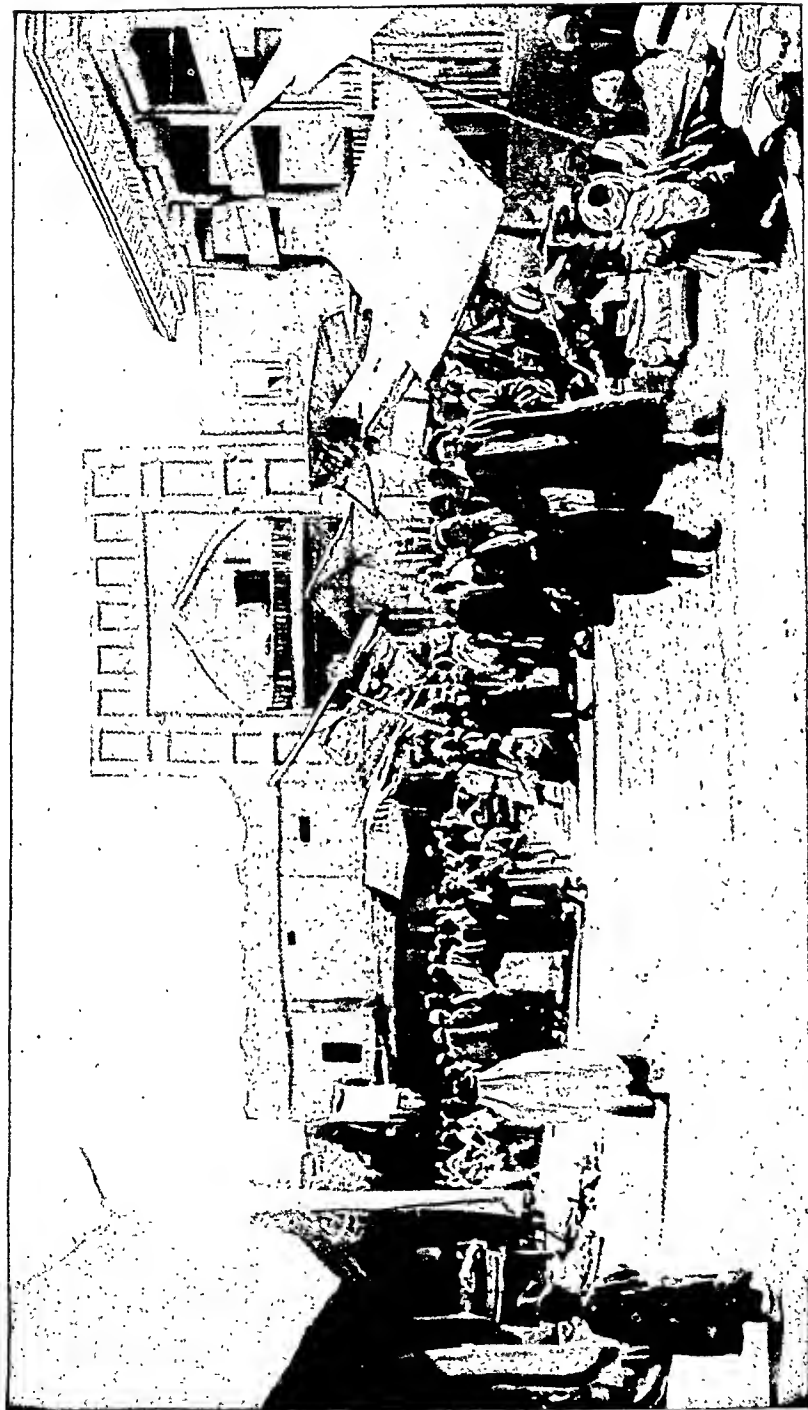
The higher meadows have as background peaks of red porphyry and glistening ice hung in white mists, which at times stream in the wind like banners and at times disperse, leaving the great domes and pinnacles to reflect the sunlight. Ice Pass (the Muzart) is itself eleven thousand feet high and down it flows a glacier raked by fissures impossible to cross. The most used pass is that between Aksu, on



Sykes

CHINESE GOVERNOR-GENERAL AND HIS STAFF AT KASHGAR

Sin-Kiang or the New Dominion is a Chinese dependency with a governor or *chiangchun* who is assisted by various Chinese officials and native subordinates. The capital is *Urunchi* (or *Tihwafu*). Though the Governor is supposed to be subject to the Chinese Government he seems to be more under Russian influence.



Etherton

IN KASHGAR PEOPLE BARGAIN AND GOSSIP WITHIN THE SHADOW OF THE ANCIENT MOSQUE

Kashgar is one of the three cities of real consequence in Sin-Kiang, of marked resemblance to the Iranian stock of Western Asia rather than to which the other two are Yarkand and Khotan. They are all located in the Mongols to the east of them. As the higher officials and the wealthier the extreme western part of this land of the nomad. The people, Kash-merchants are Chinese, Kashgar and other towns are divided into a Mohammedan quarter and a Chinese quarter.

the south, and Kuldzha. Such is the Sin-Kiang that greets the traveler's eye.

For twenty centuries its history has been one of control first by China, then by the Turks, then by Mongols and now again by the Chinese. Jenghiz conquered it in the thirteenth century and Tamerlane made conquest of it over a century later. The Chinese acquired it by force in 1758, but in 1862 when the Mohammedan rebellion reached this remote province, the natives slaughtered thousands of Chinese and were free of them until 1876. Now the Chinese call it the New Dominion. This wedge into

Central Asia is of great importance to China, but the influence of Soviet Russia is much stronger in the region than that of the Chinese Government.

Its sparse population, collectively termed Turkis, though the tribes include Kashgari, Kirghiz, Taranchi and others chiefly Mohammedan, shows a greater resemblance to the Iranian stock of Western Asia than to the Chinese. They are light-hearted and cheerful, easy to govern, and without any desire for advancement either educationally or in any other sense. Both men and women are good riders, and if a horse or donkey is not available they



Sir George Macartney

KIRGHIZ AT THE OPEN DOOR OF THEIR PORTABLE HOME

The nomadic Kirghiz live in circular tents of reeds and felt sometimes made wind-proof with clay. The Kirghiz are stocky little people with slanting eyes and high cheek-bones. They wander about with their horses and camels, making camps wherever there is grass for the animals in summer in the mountain pastures, in winter on the lower levels.

are equally at home astride the lumbering ox.

Their houses, low and made of mud, are generally without windows and devoid of architectural beauty. Outside the towns most of the houses have a courtyard and veranda and are surrounded by trees, under which in the summer the women sit and weave the rough but durable white cloth from which they make their wardrobes.

Boots Are Removed Indoors

The people can best be seen on a market day. All roads lead to the bazaar, and they are crowded from early morning by a mixed crowd of men, women and children mounted on ponies or donkeys, all going to the places allotted to the venders of particular articles. A winter market day shows the national costume in its many colors. That worn by the men is a long coat of bright colored cloth reaching to the knees and fastened at the waist by a sash. Men also wear trousers like pajamas. Their coats have long sleeves which may be pulled down over the hands, thus taking the place of gloves. Leather knee-boots, with detachable slippers that are kicked off on entering a house, and a cloth or velvet cap edged with fur—the headgear common to both men and women—complete the costume.

Ladies of fashion wear embroidered silk waistcoats over short coats, which are covered by long coats, and over all are white muslin cloaks reaching to the heels. The women wear lattice-work veils, usually edged with embroidery, which hang down over the face and hide it as required by Mohammedan law. But in midsummer, when heat-waves rise dizzyingly, everyone wears loose white robes.

Camels Sleep Beside Their Drivers

Tea-shops, with floors of mud on which the customers squat on their heels, provide refreshment. The tea-urn sings merrily and there is a tiny china teapot with a bowl for each person. The seller of meat dumplings and small cakes is there to supplement the tea. He takes coins in payment, turning his mouth as a

purse as he deals out change to veiled ladies or solemn-eyed priests. Hotels are unknown, but accommodation can be had in the inns, or serais, where camels, carts, horses and men are lodged side by side. These inns are merely roofs with mud walls and floors. Nothing is provided for the comfort of travelers, save a cook-fire. When a mounted tribesman with a sword is met, he is known to be on government business and is entitled to free food, lodging and transportation.

The meat market supplies beef and mutton, but horse-flesh is a dainty and commands a high price. The principal articles of food are mutton and rice, with onions, potatoes, turnips and spinach. There are many forms of roast and boiled joints, soups and pilau, or pilav—a mixture of meat and rice flavored with fried onions and other vegetables. Tea is the chief drink and is served with sugar but without milk. However, mare's milk is highly esteemed, the more so when it has been fermented and lightly churned in a colt-skin. It is then called "kumiss." Bread is made in the shape of little circular rolls with a hole through the centre of each. Only two meals are taken by the Turks.

Good Food Is Plentiful

On market days the restaurants are well patronized. The customer may have tiny meat dumplings known as "mantu," pastry cooked by steam, soups of vermicelli, macaroni and mutton, stews made in curds and whey, doughnuts of fat and flour, salads of carrot, radish and onion chopped fine, mustard and cress.

Fruits of all kinds—melons, apples, pears, apricots, peaches, nectarines, pomegranates, plums, cherries and mulberries—grow in profusion in some parts of the country and appear on the table at the feasts which are popular during the summer months.

The inhabitants of Sin-Kiang are a pleasure-loving race and they have various forms of sport and games, but none is more popular than "baigu," a game, played also in Russian Turkestan, in which the carcass of a sheep or goat serves



Sykes

BOYS STUDYING THE KORAN AT A SCHOOL IN KASHGAR

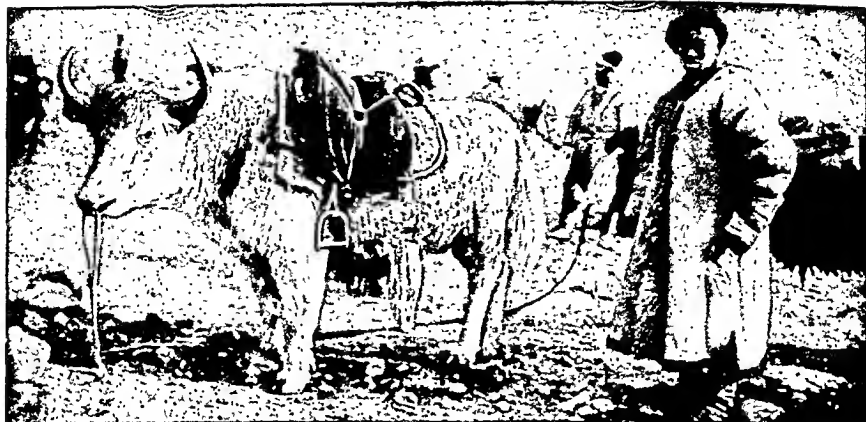
Practically all that these boys will be able to do when they leave school will be to recite mechanically several chapters of the Koran which they have learned by heart. All are wearing heavily embroidered skull-caps, a popular form of headdress among the young Mohammedans of this district, though the turban is also worn.



Etherton

THE WATER-SELLER IN THE BAZAARS OF KASHGAR

With two casks of water from the River Tuman slung across his donkey, the water-seller wanders through the sun-scorched bazaars doing a splendid trade. Some of the very narrow streets are roofed to keep the sun out, and in this photograph we can see the awnings of matting which overhang the front of the shops on both sides of the bazaar.



Etherton

A DOMESTICATED YAK, THE MOUNT OF A FRONTIER GUARD

This ungainly looking beast, found in Tibet, Sin-Kiang and parts of China, belongs to the bovine persuasion though its long, woolly hair would seem to relate it to the mountain goat. A rope passed through the animals' nose serves to guide it, and its gait does not matter when it has chiefly to pick a cautious footing up and down rocky steepes.



Miss Ella Sykes

BOUND FOR KASHGAR MARKET WITH FRESH MELONS

Although so much of Sin-Kiang is arid desert, the soil in the oases at the foot of the mountains around the Tarim basin is highly fertile. Careful irrigation has made the oasis in which Kashgar is situated famous as orchard land, where most of the fruits that succeed in Europe and North America ripen. Melons in particular reach a rare perfection.

as a ball. The players, who are all mounted on fast ponies, form in line. There are often as many as 120 players, one of whom is selected from the centre of the line to start the game. He takes the carcass and dashes forward with it, well in front of the eager crowd, swings around in a wide circle and hurls it to the ground. This is the signal for the rest, who set off in full cry. The rider who gains possession of the carcass will have a dozen men hanging on to him: all is fair in this game. A man may beat his opponent's mount, or he may seize a player and unhorse him or compel him to give up the trophy. The din is terrific, for the yells of the players mingle with the thunder of hoofs and the jingling of

stirrups and ornamental trappings; dust rises, leather creaks, horses snort, as the contestants strive to get hold of the carcass and place it at the feet of the principal guest.

At the end of a game players and spectators adjourn for the Turki equivalent of tea and cakes. Dancing then goes on to the music of an orchestra, consisting of a dulcimer, a native banjo and a tom-tom, or small drum. The Turki has, however, his own idea of music.

The system of revenue and taxation shows the methods of Chinese officials in remote parts of the republic. There are official regulations fixing the amount of taxes to be levied, but they depend mostly upon the amban, or magistrate, of the



Miss Ella Sykes

THE BABY'S CRADLE IS STOUTLY MADE IN SIN-KIANG

Built of wood, this mattress cradle can be rocked without fear of its overturning, because there is a wooden block at each corner. By means of two cloth bands the baby is tied to the cradle so that he cannot fall out; and above him is a bar over which a net may be hung up to keep off flies and mosquitoes.



© E. N. A.

AGED SELLER OF PORCELAIN IN YARKAND

Yarkand stands on the Yarkand River and, after Kashgar, is the most important town in Sin-Kiang. It was once the centre of an independent kingdom, a Jagataid dynasty. It is famous for its silk, carpets and dyes.

particular district, for bribery and corruption are common. An example of this is given in the following true story. A large amount of firewood was demanded. The amban summoned the chiefs and subordinate officials, who were sent out to collect the wood, with the result that the price of wood rose to nearly three times as much, and still not more than half the requisite quantity had been supplied. The people then came forward to say that the commandeering of further stocks of fuel must inevitably cause hardship in the district, upon which the amban showed a fatherly benevolence and stated that, as it was not his intention to

cause suffering, he would accept the remainder in cash—at the then prevailing rate.

Theatricals play a prominent part in the lighter side of life in Sin-Kiang, for they are the national pastime of the Chinese and are much patronized by the Turkis. The scenery is of a rough and ready kind and much is left to the imagination. There are no dressing-rooms for the actors. All changes of costume, the arranging and plaiting of the hair, painting and powdering are done in the open, in full view of the crowd, who treat everything as a matter of course. For the site of the theatre it is usual to take the courtyard of an inn or a point in the street where it is fairly wide, and there the company set up their stage and prepare for the play.

Meanwhile, the street is littered with beams and posts, and pedestrians trip over coils of wire. Gaudy screens, trees and foliage are placed in position, and soon the theatre assumes a size that stops all traffic, which has to be diverted down side alleys. Foot passengers who wish to gain the other end of the street must follow suit or climb under the stage.

In the Taklamakan Desert between the Tarim (Yakand-darya) and the Khotan-darya rivers is a sea of sand dunes rising from sixty to three hundred feet in height. Here, where frequent dust-storms make animal life impossible save for a few camels, the explorer Dr. Sven Hedin has discovered ruins of the ancient city of Lōu-lan (Shanshan) buried in the wind-blown sand. Dr. M. Aurel Stein has found, near Lop-nor, part of an ancient Chinese wall. Nor are these all of the discoveries that have been made of an ancient civilization long since overwhelmed by the wind-blown sands.



IN THE ORDOS DESERT: A REGION DRY AS THE SAHARA BUT IN WINTER SWEEPED BY ICY WINDS

Across Mongolia, in the south, lies the Desert of Gobi, reaching into Chinese Turkestan, mile upon mile of shifting sand, sometimes covered with scanty grass and broken here and there by mountain ridges. In the southeast, part is cut off by the Hwang-Ho River; this desert is known as the Ordos. Across these sandy wastes plod caravans of camels, ponies and asses. In the distance, behind the horseman, we can see one of them, laden with cases of tea. Caravan tea—that is tea which has come overland from China—is greatly prized by the connoisseurs.

emporium for the caravan trade with China across the Gobi Desert, and long trains of camels, plod beneath bulging packs of wool, skins and hides, furs and horns. Since 1917 there has been motor freight service across the desert requiring but four to six days between Urga and Kalgan, China, a matter of five or six weeks' travel by camel.

To-day, it is estimated, a hundred thousand camels are employed, while the entire caravan trade employs over a million camels and three hundred thousand ox-carts. This mode of freighting is enormously more expensive than water or even rail transportation and railroads are a need that will be in part supplied by a new line started in 1930.

Explorations in Mongolia

Roy Chapman Andrews, leader of various Central Asiatic Expeditions of the American Museum of Natural History, has spent much of his time since 1920 in Mongolia. His party used camels for heavy transport only, at least after the first expedition. For reconnaissance work they had a train of automobiles. Their explorations and those of Henry Fairfield Osborn, who was there in 1922, have found this region to be a treasure-house of the life story of the earth. Their belief is that the earliest ancestors of man possibly originated in "Gobia"; indeed, that man existed on earth between two and three million years ago, and that Mongolia was at some time an earthly paradise, possessed of enough rainfall to permit great forests to flourish and with enough winter cold to stimulate man to use his wits to devise means of shelter at that season. Mr. Andrews found a fossil forest where logs, stumps and chips lay preserved as they had fallen, many thousands of years ago. It may have been on the leaves of these trees that some of the largest dinosaurs had browsed.

Skeleton of Pre-Mongol Man

The expedition traced the bed of an ancient stream in which thousands of animals had perished in the Eocene or Dawn Period of the Age of Mammals. They

found deposits of fresh-water clam shells, and high dunes on the one-time fresh-water lake shores. They excavated the skeleton of a pre-Mongol man over six feet tall who must have lived in Mongolia long before the time of Tutankhamen. He must have been a huntsman, to judge from his implements, and in view of the winter cold and the relics of his activities, he must have dwelt on the sunny side of these dunes in skin shelter huts.

One may say Mongolia suffered four periods of mountain uplift, that which (by erosion) formed the floor of the present Gobi Desert, that which raised the mountains of Northern China, that which raised the Himalayas on the south and that which raised the Altai Mountains in the Central Asiatic plateau.

Colossal Prehistoric Beasts

The succession of life in what is now Mongolia, according to the discoveries of the Museum expeditions, began with a stupendous creature now called the *Asiatosaurus*, a beast with an incredibly long neck, a small head and fleshy, tapering tail. The next outstanding form was the *Deinodont*, whose forelegs were shortened to mere feeble appendages, as he had taken to walking on his powerful hind legs in a semi-upright position. There was a *Velociraptor*, a similar but far smaller form that developed speed in running and so was able to find food and in particular to escape the enemies that he was too small to fight. There was a succession of rhinoceros-like creatures that began as comparatively tiny forms but which became larger and larger till they reached their maximum in the *Baluchitherium*. Last to develop were the small horse-like *Hipparian*, the somewhat larger *Camelus* and the ostrich-like *Struthiolithus*.

The more colossal of these beasts were, according to Mr. Andrews' theory, unable to find enough food or else, when the climate changed till it became impossible for them to remain in Asia, they were unable to carry their great weight on the long migration to Europe and North America that then became necessary, and



Corruthers

JAGGED PEAKS OF THE TURGUN MOUNTAINS SURROUND A ROCK-STREWN WILDERNESS IN MONGOLIA

Among the Turgun Mountains, some of the peaks of which rise to a height of ten thousand feet, are many such barren tablelands as that shown above, where hardly a yak can find food. Wind-swept and desolate, the glaciers have strewn them thickly with sharp rocks. Below these bleak plateaus, visited only by an occasional surveyor, are sheltered valleys that afford pasture for herds of the hardy yaks. These yaks are mainly used as beasts of burden, but are also valued for their flesh, milk and silken hair.



AMONG THE RANK AND FILE OF THE MONGOLIAN POPULATION

Social differences in Mongolia are defined by the size of a man's herds or the number of his servants. Though sparing by nature, hospitality—according to their means—is the outstanding virtue of the Mongols. Their childlike simplicity in dealings with neighbors is often abused, and astute Chinese succeed in winning their confidence.

so they perished by the way. The bones of these prehistoric creatures are preserved in the sandstone, limestone, clay and slate deposits beneath the desert sands. And among them has been found a mammal that must have been as long as a skyscraper is tall. They have called it the Mongolian Colossus. They also exhumed in Asia specimens of the forerunners of incredibly large Titanotheres such as dwelt in some past age on the continent of North America. This beast must have browsed on the tops of forest trees. It is, up to date, the world's biggest mammal and a new species, at that.

While it was the inhabitants of millions of years ago who most interested Mr. Andrews, he found some interesting present-day dwellers in Mongolia with which the remainder of this article will treat. He found, for instance, Mongol temple priests who forbade the killing, on cer-

tain spots they hold sacred, of the deadly reptiles that sometimes crawled for warmth into the beds of the explorers during the chill of night. But one should not leave the subject of exploration without a reference to the geologists Berkey, Granger and Morris who have discovered that Gobi is to-day very like the deserts of Utah, Wyoming and other portions of the American desert northward to or beyond the Canadian border.

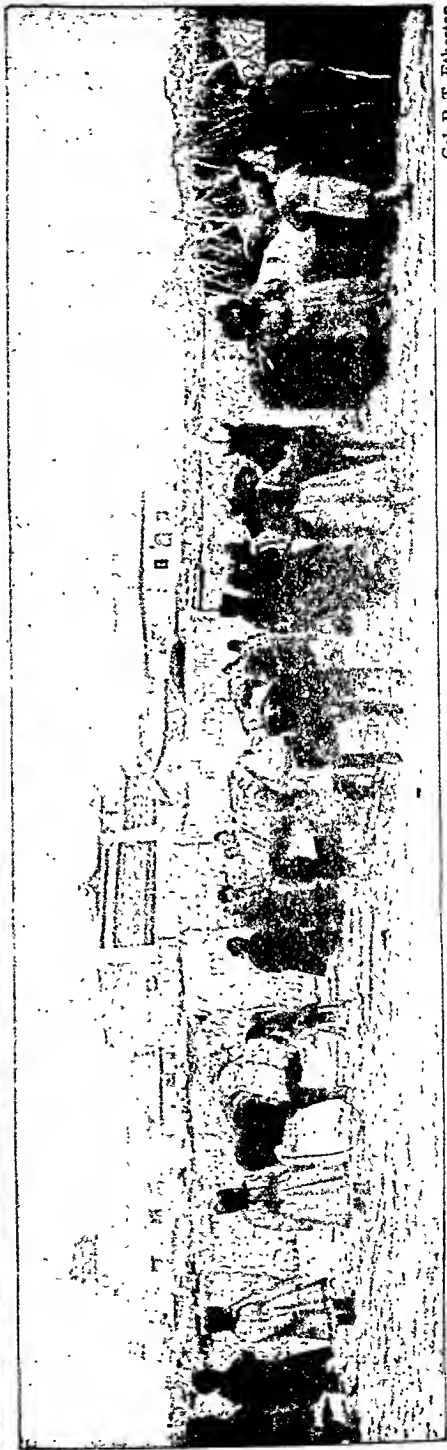
As to the human dwellers on the Gobi Desert, the nomad Mongols, averse alike to agriculture and organized government, had always raided the more fertile provinces of China, and at the height of their power possessed the best weapons of the world in their day. Their rise forms one of the most romantic chapters of history. They were first consolidated in the twelfth century by the establishment of the so-called Empire of the Great Moguls, and



Col. P. T. Etherton

ROAD LEADING TO THE MAIN GATE OF CHUGUCHAK ON THE RUSSO-MONGOLIAN FRONTIER

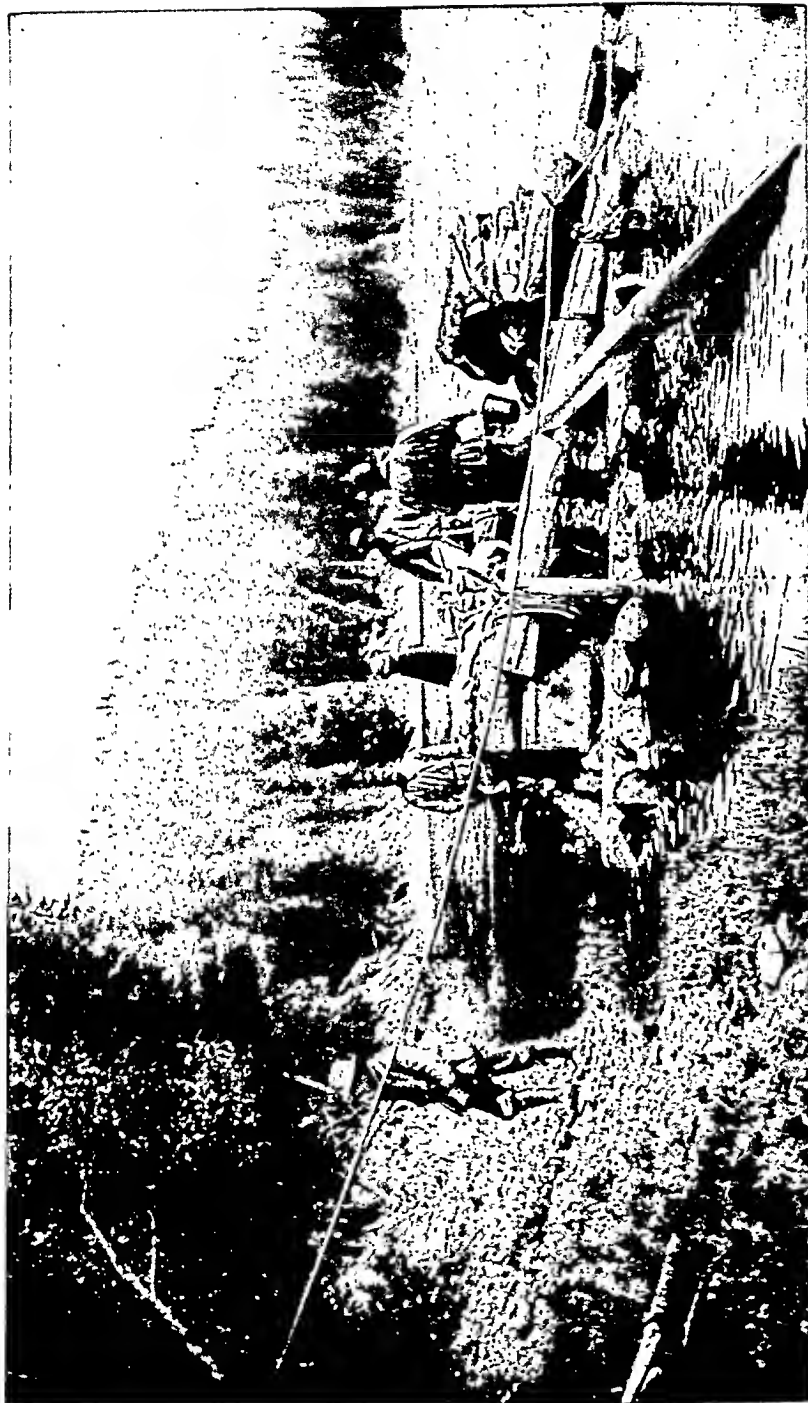
Chuguchak is a Chinese town lying south of the Tarbagatal Mountains on the frontier between Mongolia and the Russian province of Semipalatinsk, and by virtue of its position is of considerable political importance. The inhabitants of towns in Outer Mongolia are, as a rule, the various officials and immigrants, lamas, and the former vassals of the Living Buddha of Uрга. The latter number about 450,000 in Outer Mongolia. There is very little trade with Russia from the town, as that is chiefly carried on from Kobdo.



Col. P. T. Eberhart

SHARA SUMÉ AMID THE SNOW OF THE ALTAI MOUNTAINS AND LAMAS AT THE MONASTERY AT WONG

Shara Sumé is a fortified post and the seat of the governor of the Altai district, among the wild Altai Mountains. The Chinese built this stronghold with much secrecy in order to strengthen their hold on Western Mongolia. Only about four Europeans have penetrated so far into the heart of this inaccessible region. Wong is a village clustered about a monastery on the borders of Northern Turkestan. The mud huts of the lamas lie around the monastery. Outside the walls is a caravan of lamas and Mongols, muffled against the frightful cold.



Carruthers

SIBERIAN COLONISTS WHO NAVIGATE THE RIVER YENISEI ON THEIR CLUMSY RAFT OF TREE TRUNKS

The upper branches of the great River Yenisei flow through northwestern Mongolia, and many immigrants from Siberia laboriously make their way along these streams on rafts rudely fashioned of tree trunks. A voyage on a raft is exceedingly slow, and involves much hard work, but travel by land is almost impossible in this wild country, covered with dense forests interspersed with vast stretches of swamp and rocky ravines. To the south of this zone are the prairie lands from which great numbers of horses are exported to Siberia and China.



Caruthers

A THOUSAND MILES FROM OTHERS OF THEIR KIND, MONGOLIAN YAKS ROAM OVER THE TURGUN HIGHLANDS

The shaggy-haired yak is usually thought to live only among the great mountains of Tibet, but there are also herds of them far away across the Desert of Gobi, in the lofty mountain ranges that form the frontier between Mongolia and Siberia. In North Mongolia there are also gigantic sheep, as big as donkeys, with enormous curling horns, beavers, sables and gazelles, reindeer, horses, asses and snow leopards, and, farther south, great, woolly Bactrian camels. The best of the wild horses are driven over the eastern frontier and sold to the Chinese.



WANDERING MONGOLS LOADING THEIR CAMELS FOR A JOURNEY

Most of the Mongols are breeders of camels, horses and sheep, and wander from place to place in search of pasture, just as they did centuries ago. Their two-humped camels, considered the best in Asia, are used in carrying heavy loads across the Mongolian deserts, and from their fleeces the herdsmen make their tents.



Carruthers

WHERE THE REINDEER PROVIDES THE NECESSITIES OF LIFE

The tribesmen of the Uriankhai country in the northwest of Mongolia live almost entirely on their great herds of reindeer. Their food consists chiefly of the flesh and milk of these invaluable animals, whose fleeces provide winter clothing. Reindeer are also used for riding, and carry heavy loads when a tribe changes its camping ground.



VAGABOND MINSTREL WHO DELIGHTS MONGOLIAN VILLAGERS

The Mongol herdsmen appreciate any form of entertainment, and this minstrel knows how to touch their hearts with melodies on his fiddle. Accompanied by his wife, he roves from village to village on the borders of the great plains. Some of these villages have houses built of mud, but most are mere collections of tents.



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YELLOW-ROBED PRIESTS WHO FOLLOW BUDDHA'S TEACHING

Buddhist monasteries are common in Mongolia, for over a third of the population consists of lamas, or monks. Only one son of each family is allowed to follow his father's occupation and become a herdsman; the others all enter a monastery. This of course means that the laymen are forced to support them.



Adam Warwick

A MONGOLIAN PRINCESS IN FULL REGALIA

Royal lineage and regal adorning grace this Mongolian princess in her bejeweled and beaded headdress that rustles with soft clash at every movement of her head. The full cheeks and narrow eyes are typical.

soon thereafter, their empire stretched from the Sea of Japan to the Adriatic Sea. It was then that the Mongols came near to dominating the Old World. Under Jenghiz Khan in the thirteenth century an army was organized which penetrated the Great Wall, ravaging and plundering the Chinese provinces; and Jenghiz Khan later conquered most of Inner Asia, sweeping westward as far as where Odessa now stands, capturing what later came to be known as Moscow, invading Poland and Hungary and capturing Budapest.

Later in that same century Kublai Khan dominated the scene of action, and in the

fourteenth century Tamerlane (Timur), who was the most amazing conqueror the world had ever seen, for one summer he sacked Moscow and the next he stood at the gates of Delhi.

When at the height of their fame the Mongols were Mohammedans. Had they so remained, they might even now retain a prominent place among the nations of the East. Their downfall, which followed soon after the rule of Tamerlane, was due largely to the introduction of Lamaism, a form of the Buddhist faith which forces all sons save one of every family to enter a monastery. Lamaism was introduced from Tibet toward the end of the thirteenth century and rapidly gained adherents.

When the Mongol Empire fell apart, a portion of it came under Russian, and a part under British domination, while Mongolia itself—as we know it today—became a Chinese province.

Treaties were established between China and Russia as early as 1689 and goods entered European Russia by way of the Siberian steppes. By a later treaty (1725) the frontier city of Mianmchen in Mongolia became one of two gateways for the Chinese trade, while Siberian Kiakta became the other. Then in 1912 Mongolia was declared to be an integral part of China.

But that Russia would like to have Mongolia has been evidenced by certain episodes of the recent past. Since the Chinese Revolution in 1911, Mongolia has tried again and again to win freedom from China. Coveted by both China and Russia, it has since been shuttled back and forth between the two nations, and perhaps the end is not yet. In 1911, for instance, San-to, the Manchu Amban at Urga, resisting Russian influence, strove

WHERE A LIVING BUDDHA REIGNED

to promote Chinese trade and immigration, but for this the Mongol princes shortly succeeded in ousting him. In his place as ruler, they set up the Urga Hutukhtu (Living Buddha). At this juncture Russia came forward, promising to aid Mongolia in maintaining her independence from China. By agreements signed in 1913 China did for the time recognize Mongolian independence, at the same time that Russia recognized Chinese overlordship in the disputed territory. By an agreement between the three countries in 1915 there was to be a Chinese resident general at Urga, the capital, but Outer Mongolia was to remain independent, under the protectorate of Russia. But in 1919 the Chinese took advantage of the disorder that followed on the heels of the Russian revolution to try to increase their power in Mongolia. They were driven out of Urga in 1921, at which time Red troops organized a government at the capital city. One complication was removed in 1924 when the Living Buddha died. At once there was a revolution and the Mongol People's Republic was set up. It is under Russian influence.

The eastern part of Inner Mongolia has been occupied by Japanese troops. The remainder is more or less under Chinese control, though even here Russian influence is growing more important.

The Mongol dress, a study for an artist, is like a long and ample dressing-gown of varied color, fastened at the waist by a sash. Beneath are shirts and coverings according to the period of the year. For head-gear the rider of the plains has a rounded, turned-up hat, the centre rising to a cone-shaped crown of red, yellow or ochre. For the feet he has leather boots reaching to the knees, al-

ways two or three sizes too large, for as the winter advances successive layers of felt socks are added. Stuck in the girdle is the long pipe without which a Mongol never moves, flint and metal to supply the want of matches, and a riding-whip.

With the women the dress is somewhat similar, with their very long sleeves well padded at the shoulders. The hair and its careful dressing is the feminine strong point. It is plaited and threaded through a flat framework curved outward like the horns of a sheep, these terminating in a silver tip covered with beads and other ornaments. They wear earrings of turquoise and other precious stones easily



A MONGOLIAN PRINCE IN IMPERIAL GARB

This princely descendant of the great Tatar khans, Jenghiz and Kublai, sits proud in the consciousness of ancestors whose power was a terror and whose names were feared through all the bounds of Asia.

procurable in this land of minerals while strings of beadwork and necklaces adorn the neck and shoulders. The boots are, of course, far too large for their tiny feet, but then provision must be made for extremes of temperature, and, moreover, they are receptacles for the pipe and tobacco, riding-whip and the brick tea and even the drinking-cups.

Goats' Hair Felt Tents

The home of the Mongol is a large felt tent, a semi-circular construction on a lattice framework with an opening at the top for light and the escape of smoke. The felt covering the framework is made from goats' and camels' hair. The difficulties of house-moving are reduced to a minimum, for the family range themselves around the inside of the tent and, lifting the structure bodily, walk away.

The contents of a Mongol larder are easily supplied, for they consist of milk, mutton, cream and a form of cheese made from goats' milk. The Mongols drink copiously and often of fermented mare's milk, which they keep in leathern bottles in exactly the same way as the Jewish patriarchs or their nomadic forbears did centuries before them.

The conservative Mongols treasure the romantic theory of the bride being carried off from her father's tent. A wedding is a great event, especially when the belle of the encampment is the prize. Arrayed like a princess, the slant-eyed young woman with her flat yellow face and stiff black hair, mounted on a fiery charger, gives the lead in a breakneck race to the young men who aspire to her hand. To ward off undesirable lovers she uses her heavy whip with force and accuracy, and a well-directed slash across the eyes puts the unwelcome suitor out of action.

A Savage Custom

The customs of the Mongols are often remarkable. Instead of burying the dead in the usual way, the body is put out on a knoll in the vicinity of the camp, and there left to the tender mercies of dogs and birds of prey. Should the remains not be disposed of within a few days the

deceased is considered to have led a wicked life, since even the dogs are shocked and refuse to touch the body. The sequel to this discovery is the chastisement of all the members of the deceased's family with the idea of saving them from a similar fate.

Among the Mongol lamas, or priests, who comprise forty per cent of the male population, the medical profession is favored, since it affords an opportunity of acquiring wealth and position. Their medical practice is, unfortunately, founded on superstition and witchcraft. There are quaint observances respecting doctor and patient. One is that the medico lives in the patient's tent until the sick person is either cured or dies. Payment of the fee incurred is a question of results.

The Mongols have strange ideas concerning the origin of complaints from which they may be suffering. They will declare with all sincerity that the deity is angry with them and has visited them with a fever, a cold or whatever it may be, because they have inadvertently cut a stick from the stunted trees surrounding a monastery, or because in digging a hole in the ground they have destroyed life in the shape of worms and insects.

Hard Lot of a Mongol Prisoner

The prison system and mode of punishment in Mongolia are similar in their cruelty to those of the Middle Ages in Europe. Here offenders are placed in an oblong box measuring about five feet by two and two feet in depth—very like a coffin. There, chained and manacled, they are left to pass weeks, sometimes months and not infrequently years, according to the seriousness of the crime. They can neither stand up nor lie down, but must perforce assume a semi-crouching posture, so that their limbs become shrunk and useless. They are taken out for a few minutes daily and food is passed to them through a small hole in the side of the box. For covering at night a totally inadequate sheepskin coat is provided when the thermometer drops to 20 degrees below zero.

A PEEP AT PEKING (PEIPING)

China's Ancient Mongol Capital

Under various names and dynasties, Peking served as the capital of China for a thousand years, and on its battlemented walls, in the wonders of the former Imperial Palace and in its streets, invader and conqueror have left their mark. Yet Peking through all remained essentially a Chinese city—elusive, forbidding, but still attractive to the stranger. Much of its old-time color and romance have disappeared since the revolution of 1911, which abolished the ancient imperial system and set up in China a republic, that has since had to struggle against the dictatorship of rival war-lords. In 1937 Peiping was occupied by Japanese troops, the old name of Peking was restored, and a puppet government over the city and the surrounding country was set up. How much the city has changed since it is impossible to say.

OF all the cities in the world Peking is, perhaps, the most remarkable, with its huge walls, its historic past and its curious mixture of things old and new. It has a history that few cities can equal. It dates centuries before the Christian era, for a city existed here or near here about 1100 B.C. In the course of time this spot came to serve as a provincial capital; then, after other centuries of change, the city was named Chung Tu and was made the royal residence of the Tatars. From them it was taken by the Mongol leader, Jenghiz Khan, and rebuilt by his grandson, Kublai Khan.

The name Peking, which means Northern Capital, dates from the third Ming emperor, who moved the seat of government there from Nanking, the "Southern Capital," where the court of his two predecessors had been established. In the year 1928, some five hundred years later, the Nationalist government of the new republic again shifted the seat of power back to Nanking, changing the name of Peking to Peiping, an official change that did not at once become common usage.

It may be said with truth that the history of China is contained within Peking, for here reigned the emperor, known as the Son of Heaven. His word was law, and he was believed by his subjects to rule over everything beneath the sun and to have no earthly rival. Therefore, as all states and countries throughout the universe were regarded merely as his vassals, their emissaries could be received at the Chinese court only as inferiors.

The present city is very much the same as the one created by the Ming emperor Yung Lo, who reigned from 1403 to 1425, but he built on the foundations laid by the great Kublai Khan. The Manchu emperor Ch'ien Lung did much to improve Peking during the latter half of the eighteenth century. The city is situated in a plain that extends southward for about seven hundred miles and eastward to the Gulf of Chihli, ninety-one miles distant. Forty miles to the northwest is the Great Wall. The soil of the plain is so light and so loose that we are vividly reminded, when the wind raises the dust, of the story that the city was carefully located on the driest spot in the province.

It is from the walls that we can get the best impression of the city. They are about twenty-four miles in circumference, approximately forty feet in height and enclose four cities. Since the fall of the monarchy in 1911 and the substitution of a republic, parts of these cities have fallen into dilapidation. Of the four, three form a nest: first comes the Tatar City, in the heart of which lies the Imperial City, enclosing in its turn the Forbidden City. Each of these is surrounded by its own walls. In the central enclosure—"forbidden" ground to all foreigners until the Boxer rebellion in 1900—are the palaces and exquisite pleasure gardens of the former emperors and their households. Here for a thousand years lived the royal masters of China, unseen of common mortals.

In the Imperial City were the residences of princes and high officials. The whole



CHINESE JUGGLERS PERFORMING THEIR TRICKS IN PEKING

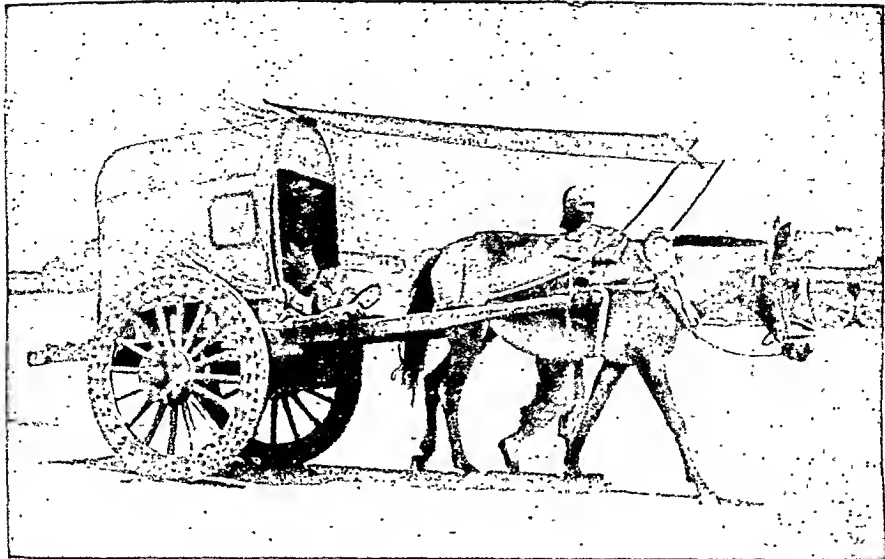
Anything unusual soon attracts a curious crowd in China, and here an appreciative audience occupies the roadway while it watches two jugglers. The man to the right of the centre is swallowing a sword, and his partner is calling upon passers-by to stop and see this marvelous trick. Obviously the half-naked performer can have nothing up his sleeve!



Carter

LITTLE CHINESE ACROBAT READY TO DELIGHT THE CROWD

Almost as soon as he could walk, this little fellow was made to practice various acrobatic feats so that his limbs might become used to assuming unusual positions. His father was probably an acrobat, and his grandfather as well, for trades and professions run in families in the East. A collection is usually taken before the performance commences.



Camera Craft

PEKING CARTS ARE VERY SLOW AND NOT VERY STEADY AS A RULE

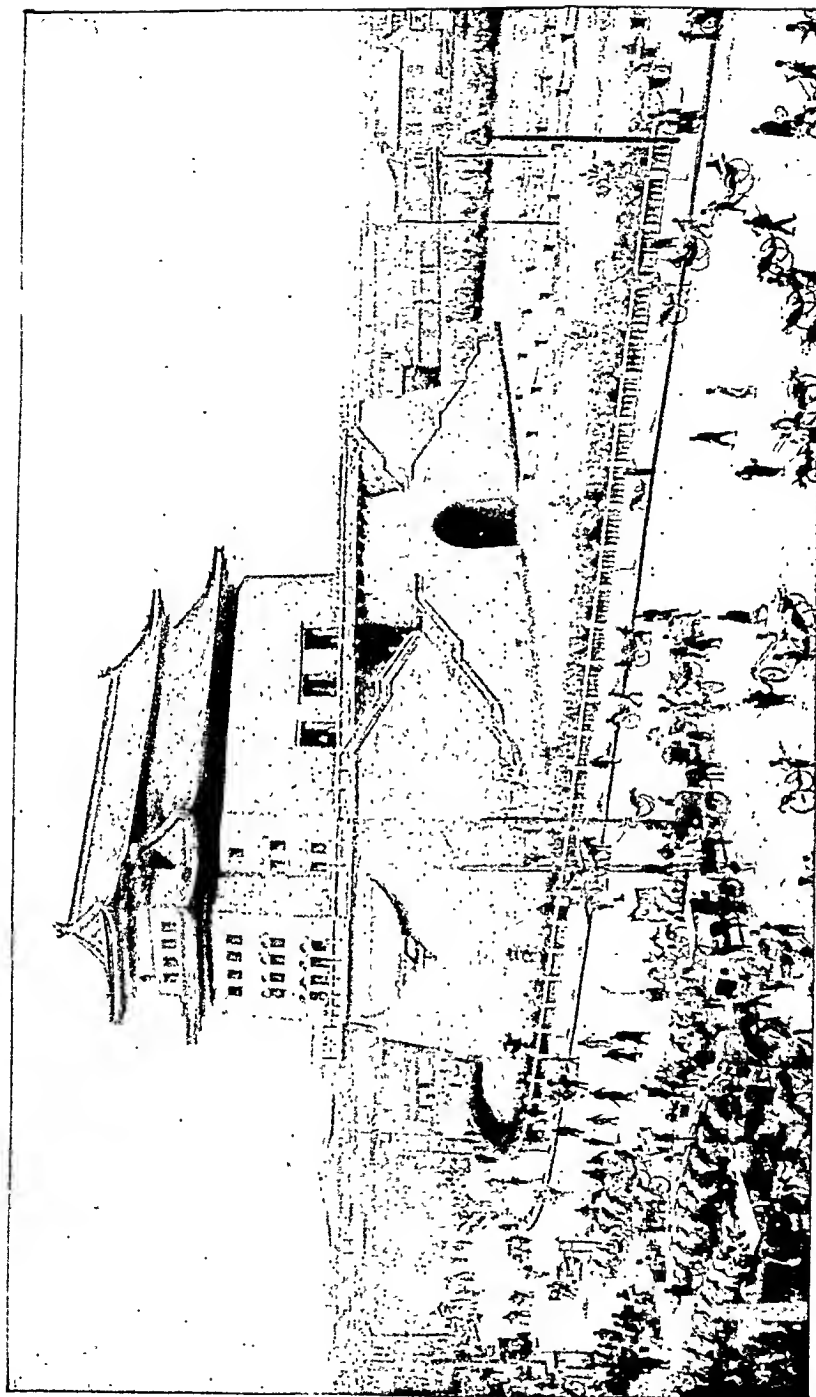
In Peking we may ride in a rickshaw or in one of the native carts. There are no seats in the carts, so the passengers must sit on the floor-boards, and since there are no springs, they get bumped about as the vehicle goes over ruts and into pot-holes. The covering may be of cotton cloth or of silk, as the owner's means allows.



Carter

SIX LITTLE GIRLS OFF TO WORK EARLY IN THE MORNING

One of the saddest sights in China is that of the little children going to work in the factories. They sometimes have to remain at their tasks for sixteen hours, and their monotonous lives give them dull expressions. Wheelbarrows of various sizes are popular forms of conveyance in Peking, as well as in many other parts of China.



Wright

ONE OF PEKING'S TRAFFIC CENTRES: THE CHIEN, OR SOUTH, GATE OF THE TATAR CITY

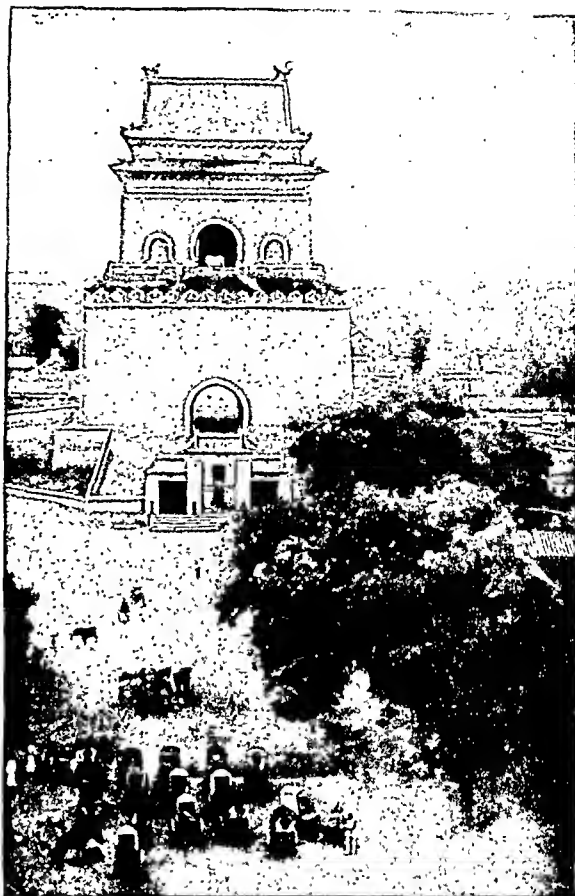
The Chien Gate stands at the northern end of Chien Men Street, the busiest thoroughfare in the Chinese City, and on either side of it is a rickshaws waiting outside the stations. There are ten gates in the Tatar Wall and these are surmounted by large towers, some of which date from the fifteenth century, while others are more modern.

area surrounded by the mighty walls of the Tatar City is much older than the Chinese City, which joins it on the southern edge and in which are the shops and the homes of most of the population of Peking.

For a long time no one was allowed to walk on the walls, because it would have been an act of great disrespect on the part of the observer to look down upon the emperor and the palaces in which he lived. It was only after the war between the Chinese and the British and French, in 1860, that an order was given permitting foreigners to enjoy the privilege of walking along the top of these ramparts. This was a great advantage, since the roads are often ten inches deep in dust during the summer, and in winter are masses of mud and slush so deep that carts are often bogged up to the axles.

There are many wonderful buildings in the old city; but one of the most interesting is the Observatory standing on a site first used by Persian astronomers at the court of Kublai Khan. It is probably the oldest astronomical observatory in the world. We know that hundreds of years before astronomy came to be studied with care by Western men of science, the Chinese had evolved a system of their own, which led them to believe that the earth was the centre of the universe, and that the sun, moon and stars moved round it and gave it warmth.

In the seventeenth century Jesuit priests came to the city from Europe, and made known the wonders of Western astronomical science, which the Chinese endeavored to apply to their own system. They worked out eclipses and forecast them with great accuracy, but the results of science were hard to reconcile with the



Corbett-Smith

BELL TOWER IN THE TATAR CITY

In the Bell Tower, which is about one hundred feet high, is hung a huge, bronze bell that dates back to about 1420. It is fourteen feet high, and is struck with a beam. Upon it a watchman marks the passing of the watches.

traditions of the race. For centuries the people had been taught that the only efficient method of counteracting the dreadful consequences of an eclipse was to assemble all the priests, nobles, and astrologers and to beat drums and other instruments to frighten the dragon that was trying to devour the sun.

Near the Observatory we shall find the ruins of the famous Examination Halls, where examinations for official posts were held for centuries. The higher positions in the civil and military service were filled

A PEEP AT PEKING (PEIPING)

only from among those who had passed the examinations held here, and this system was the leading feature of Chinese administration. The possession of a literary degree was not only a distinction but also a passport to an official appointment. The final examinations, which occurred every third year, were presided over by the emperor in person, and the candidates were all those who had successfully come through eliminating trials previously held at the various examining centres in the provinces.

The Examination Halls contained about 10,000 cells, each nine feet long by four feet wide, into which light and food were admitted through a narrow grating in the wall. Every candidate was thoroughly searched before entering to make sure that he had with him nothing that might assist

him in the coming ordeal. He was then given a cell, locked in and left there during the time (perhaps a week or more) required for the examination.

The questions were so hard that many of the more highly strung candidates went mad under the strain. No one could hope to sit for this final examination until he had spent years in intense study, and if he should make the slightest mistake in composition or the fault of misplacing a character, he knew he would not pass and would not be allowed to present himself for examination again. Many of the questions set at the examinations were taken from the works of Confucius, who lived more than 2,400 years ago and whose teachings have greatly influenced the Chinese race during all these centuries.

The centre of foreign life and activity



Camera Craft

BUYING A CRAB IN PEKING IS A WEARISOME BUSINESS

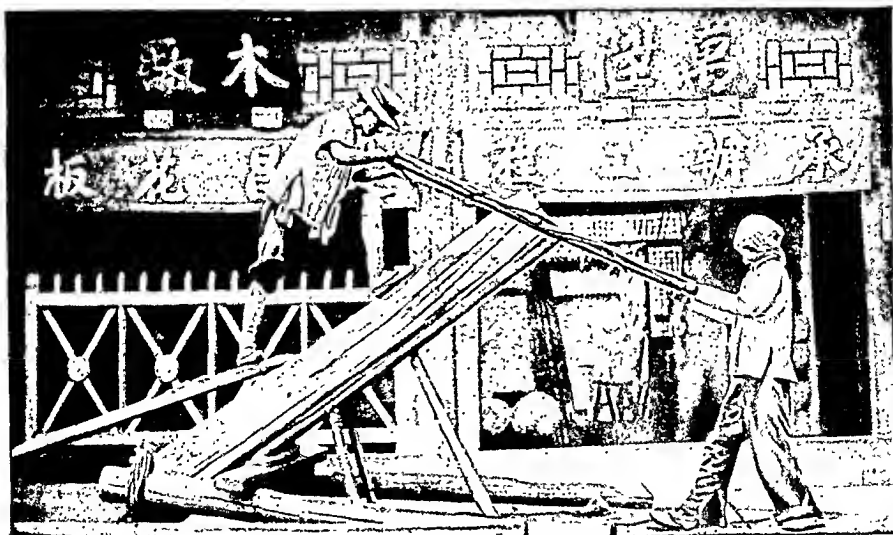
Crabs are much liked by the Chinese, and we may see baskets of them by the wayside in Peking. In one of our markets the buying of a crab need not take more than a minute, but the Chinese love to haggle over the price of everything that they purchase, and the completion of such a simple transaction as this may occupy half an hour.



Corbett-Smith

CHINESE TINKER BUSY AT HIS TRADE IN A QUIET CORNER

In Peking traveling tinkers ply their trade in the streets, carrying about with them fire, hammers and portable stoves, and thus saving overhead expense. This man goes to the houses in one street and collects all the kettles and pots and pans that need mending, then he retires to some quiet corner where he can work undisturbed.



Camera Craft

SAWING TIMBER FOR A BUILDING IN THE CITY OF PEKING

Many of the buildings in Peking are constructed mainly of wood, so that carpenters and their assistants are people of considerable importance. Instead of using a sawpit, these workmen have erected a contrivance that makes it necessary for one of them to work in a very uncomfortable position. As the work progresses, they must move the supports.



LIFELIKE LAUGHING BUDDHA

In the neglected Buddhist temples about Peking there are many works of art depicting Buddha as partaking of human emotions. Buddhism is now decaying in China.

In Peking is the Legation Quarter, an international colony where dwell the foreign representatives. It lies below the Tatar Wall in the southern part of the Tatar city, on land allotted for the purpose after the Boxer troubles. Here are all forms of architecture, each of the nations having endeavored to set up a portion of its country, with its own particular style of architecture, within the walls of Peking. Each nation has a separate compound for its own buildings, and no foreigners, with the exception of missionaries, are supposed to live in any other part of the city. Soldiers are always on guard on the wall and at the gates.

The imperial splendors of the Forbidden City, with its artificial lakes and beautiful trees, though they have lost some of their lustre, still suggest in their very names the mystic wonders of a fairy world. There are, for instance, the Jade Rainbow Bridge, the Palace of Earth's Repose, the Throne Hall of Purple Efulgence and the glorious Dragon Throne of the Son of Heaven. Foreign ministers were first given audience within these royal precincts after the uprising of 1900;

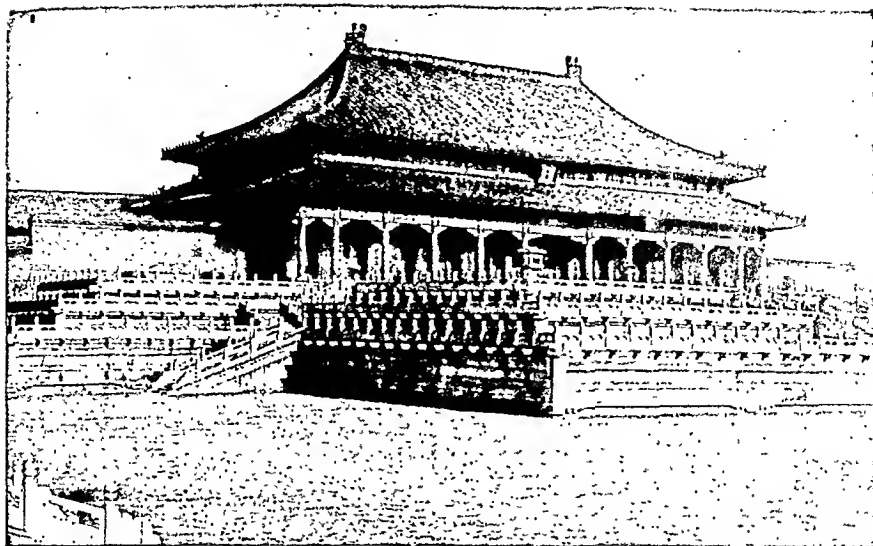
but to the public the gates remained closed until 1924, when the former emperor was at last sent forth from within the walls that had so long guarded an imperial residence. After that a permit would gain admittance for the humble as well as the notable visitor.

In the city of to-day, in strong contrast with the structures and methods of times long past, we find motor cars and newly built roads on which they can run smoothly, electric lights, a water supply system, modern banks and hospitals, and a police force modeled on Japanese lines. As Peking has been under Japanese control since 1937, probably much of what follows regarding the policemen and the beggars has been changed. We shall tell of habits as they were a few years ago. A Chinese official is inadequately paid and



GUARDIAN OF A TAOIST TEMPLE

Such fierce-looking images as this are to be seen at the entrances of Taoist temples to frighten away evil spirits. Many observances have been borrowed from Buddhism.



© Ewing Galloway

DOUBLE-ROOFED THRONE ROOM IN THE FORBIDDEN CITY

Within the "Forbidden City" are the many buildings that formed the old Imperial Palace. In this photograph we can see the Throne Room of the Supreme Peace, whither the emperor came to hold court on New Year's Day and for other ceremonial occasions. Five flights of steps lead to the terrace, which is twenty feet above the ground.



© Ewing Galloway

ON THE LAKE OF THE SUMMER PALACE IS A MARBLE BOAT

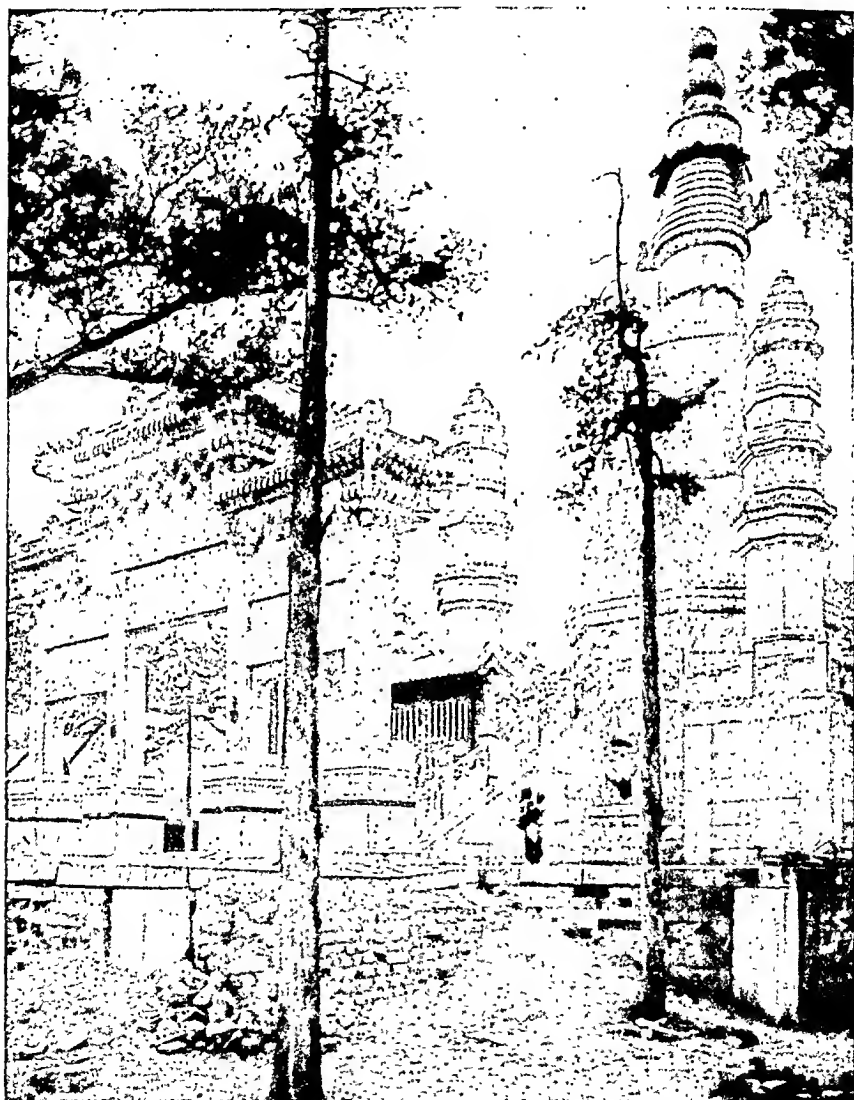
Many of the old buildings of the Summer Palace, which lies about eleven miles northwest of Peking, were destroyed in 1860, and the present ones were erected by the order of the Empress-Dowager Tzu Hsi. This beautifully carved pavilion like a marble boat is only one of the many marvels in this home of the former rulers.

A PEEP AT PEKING (PEIPING)

has to do the best he can to make both ends meet, and this largely accounts for the bribery and corruption that have always existed in the country.

For example, the police-watchmen in

all Chinese towns are entitled to the collection of a small fixed sum once a week from every shopkeeper and householder in their ward. This sum is usually paid regularly, for should there be any failure



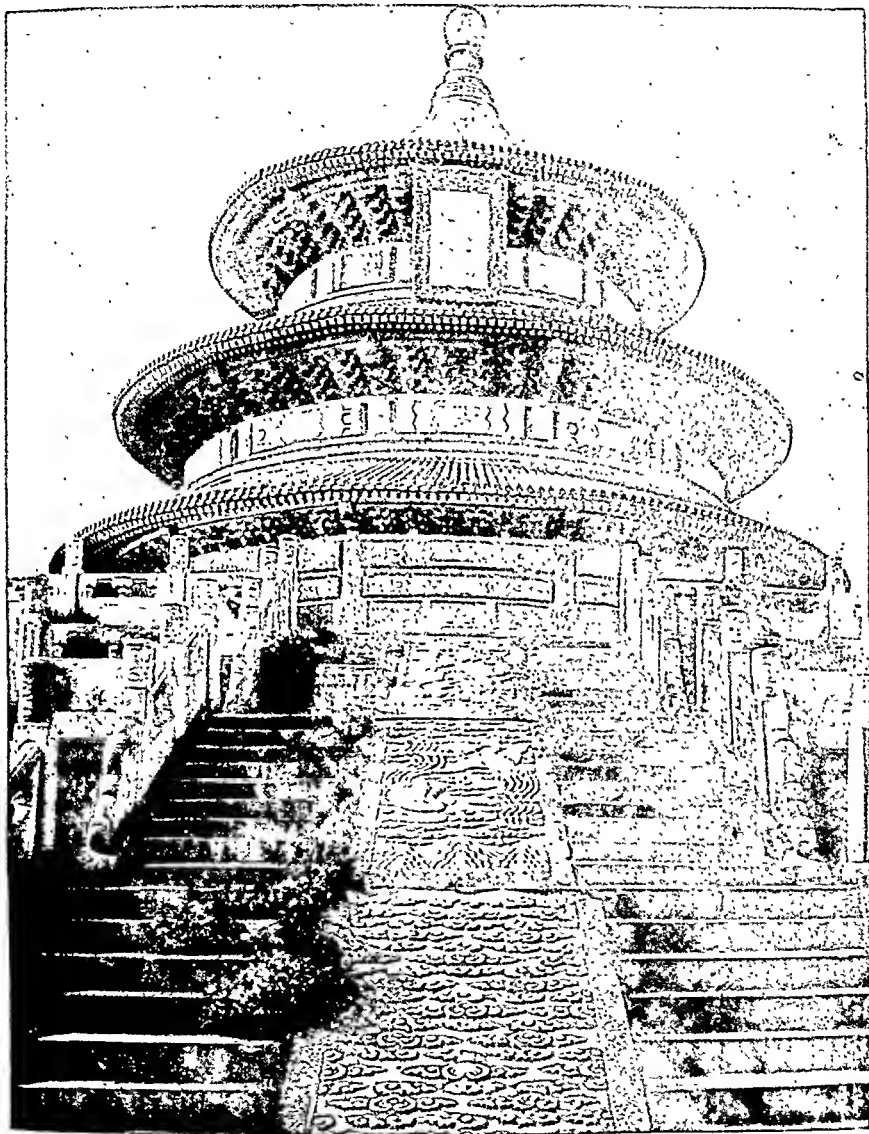
© Ewing Galloway

BEAUTIFULLY SCULPTURED GATEWAY OF THE YELLOW TEMPLE

North of the Anting Gate, which is in the north wall of the Tatar city, lies the Huang Szu, or Yellow Temple. The building is so named because of its yellow tiles, though green and blue tiles have also been used. The temple comprises two structures, the earlier erected in 1651. Here were entertained grand Lamas and Mongol Princes.

in payment the police have their own way of bringing the debtor to book. They first ignore his house or shop, and if this should prove to be of no use they achieve the desired result by arranging a burglary.

Chinese police administration makes no provision for the poor and those in want but we must not imagine that there are no beggars in Peking. On the contrary, there are gangs of them. As these beg-



© E. N. A.

TEMPLE OF HEAVEN WHITHER THE EMPERORS CAME TO WORSHIP

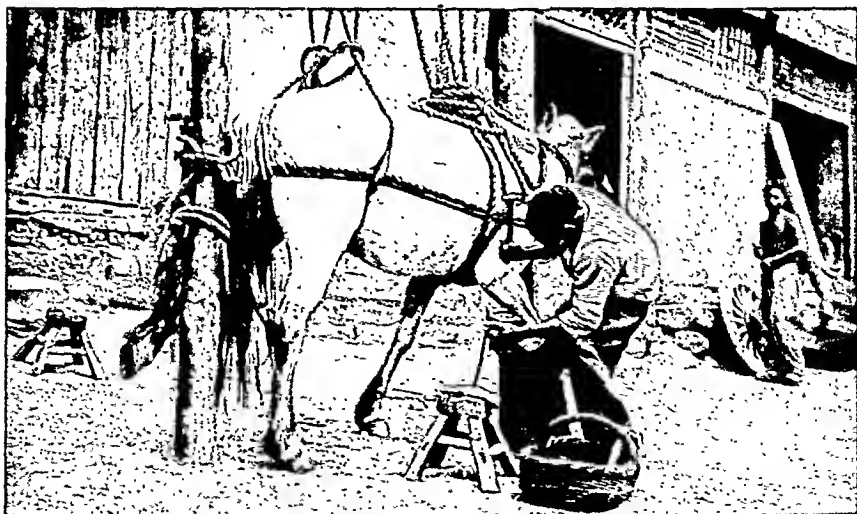
In the Outer City of Peking is the Temple of Heaven, erected in 1420, where the emperors offered prayers on certain occasions. This picture shows one of the beautiful buildings and the stairway of approach. The triple roof is covered with blue tiles, and the steps are of white marble. The carved ramp in the centre is for the use of spirits only!



© E. N. A.

BARBER OF PEKING WORKING IN THE SHADE OF A TREE

In China both the barbers and the actors are looked down upon to a certain extent by the other members of the community, and they have not been allowed to take part in state examinations. The barbers usually set up their booths in the open air; they shave the heads of their customers as well as their faces.



Camera Craft

HELPLESS EQUINE VICTIM OF A BLACKSMITH IN OLD PEKING

Either Chinese horses are very fractious or this farrier is very nervous, for in Europe or America one rarely sees a horse bound with ropes while it is being shod. This man rests the horse's hoof upon his knee, but a Western blacksmith usually holds it between his thighs.

A firm grip is not very necessary here, as the horse cannot move.

gars might be a danger to the state, they are placed under the control of a head-man, who is held responsible for the good conduct of his ragged army. He reports periodically to the governing authority and arranges with shopkeepers and householders for the payment of certain sums so as to save merchants and traders from being pestered during business hours. Should there be any refusal to give the amount in question, the beggars soon bring the refractory one to a more reasonable frame of mind.

A party of dirty men will appear and demand alms, and their offensive presence is quite enough to keep away all intending customers. No one can get anywhere near the shop, traffic is held up and all business is at a standstill. If the shopkeeper should continue in his refusal, his resistance is met by an increase in the number of beggars, who press their demands for charity until nothing can be heard above the din. Finally the merchant is forced to submit, and the beggars then retire with flying colors.

A Theatre in the Street

The native, or Chinese, city is most interesting, for there we see the real life of the people and come in contact with their pursuits and amusements. The Peking people, in common with all Chinese, are fond of theatricals. The plays are mostly historical and deal with the sayings and doings of sages who died more than two thousand years ago. The costumes are authentic, fitting exactly the time and personages of the play, and are often costly.

In walking through the streets we occasionally come across a theatre, not in a building but in the open street. There is no scenery; but a few benches, bamboo poles and flags are used in a traditional way to suggest the scenic background. The illusion is helped by the symbolic gestures or postures of the actors. Imagination does the rest. There are no dressing-rooms for the actors. All the changes of costume, the arranging and plaiting of the hair and painting and powdering of the complexion are carried out in full view of the audience.

It is in the streets of the essentially Chinese part of the city that we see the shops, the restaurants and the everyday life of the people. Houses and shops are all of the same pattern. The shopkeepers place their counters in the roadway, and often the space available for traffic is so small that carts can pass only in single file. There are shops containing the beautiful silks for which China is famous, others with lacquer work or vegetables and fruits; here and there are restaurants where we may taste the various foods which are distinctly Chinese.

Delicacies for the Palate

Let us go into one of these eating-houses. We shall have small dishes containing fresh and dried fruits, sliced ham, hard-boiled eggs, morsels of chicken, melon seeds and sundry other tit-bits. There are also soups and sharks' fins served in thick sauce. We can order wild duck and cabbage, pigeons' eggs stewed with mushrooms, dried fish of various kinds, sea slugs from the waters around Japan, pork crackling, chicken with ham, ducks'-egg soup, stags' tendons, bamboo roots, as well as the shoots of the young bamboo, stewed lotus, pickled or preserved eggs, fermented eggs, boneless chicken or ducks stuffed with little pine needles to give them a fine flavor. Beef we shall not find, because it is considered a sin among the Chinese to kill and eat animals that are used as beasts of burden.

Then there is the traveling restaurant which a man carries about on two wooden stands secured to a long bamboo pole that he slings over his shoulder. When he meets a customer he chooses a corner and there ladles out the meals.

Old and New, Face to Face

Peking, as we have already seen, presents a mingling of ancient and modern; mule litters of the most ancient type stand alongside the latest motor cars; telegraph and radio bring news from all parts of the world. The famous Peking Gazette, the oldest journal in the world, which was formerly the one newspaper, contained only what the imperial court considered



PEKING'S HALL OF CLASSICS is an old Imperial university, and the emperor used to sit in the main hall to preside over examinations or explain the old literature. In the grounds are tablets upon which have been carved extracts from the thirteen Chinese classics. They were set up by the famous Chinese emperor Ch'ien in the eighteenth century.

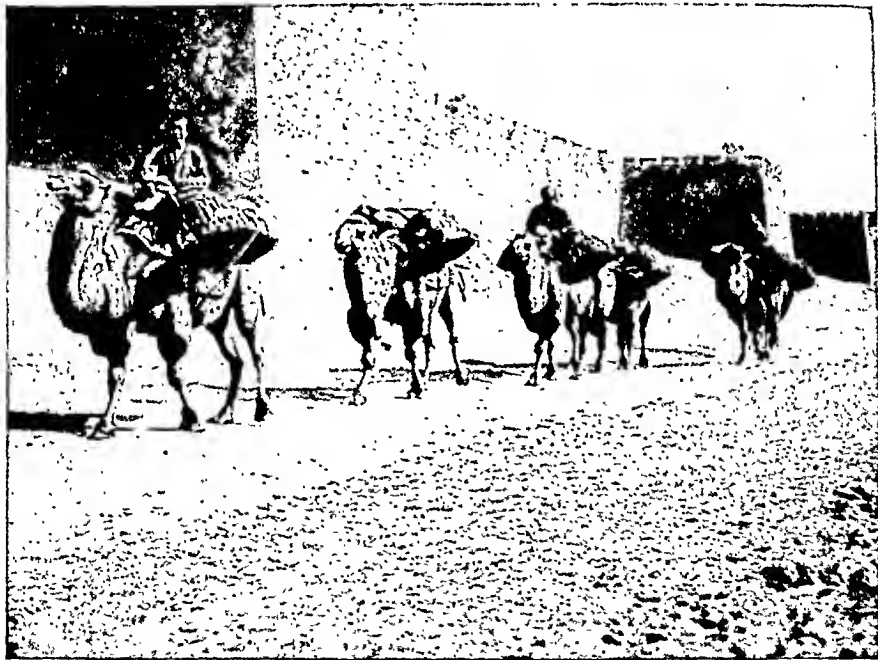


TWO FEARSOME DRAGONS guard the entrance to one of the buildings within the Forbidden City. When China became a republic, some of the halls and palaces were used as government offices and barracks. Many of them, however, have remained empty since the day in the year 1924 when the young emperor received orders to leave the Imperial Palace.

it advisable for the people to know. With the spread of new ideas and the increase in readers of newspapers and other periodicals the prejudice against change has more and more to fight, but it has not lost its hold.

For instance, there was a project to develop the rich coalfields in the province of Shansi, but the priests and people were against it, because they argued that the area to be tapped was the home of the mighty dragon Feng Shui, the guardian of hidden treasures, who destroys anyone offending him. If the coalfields were opened the sleep of the dragon would be disturbed, and he would come out and spread fire, death and pestilence through the land. So the dragon slept on, and the coalfields remain untapped.

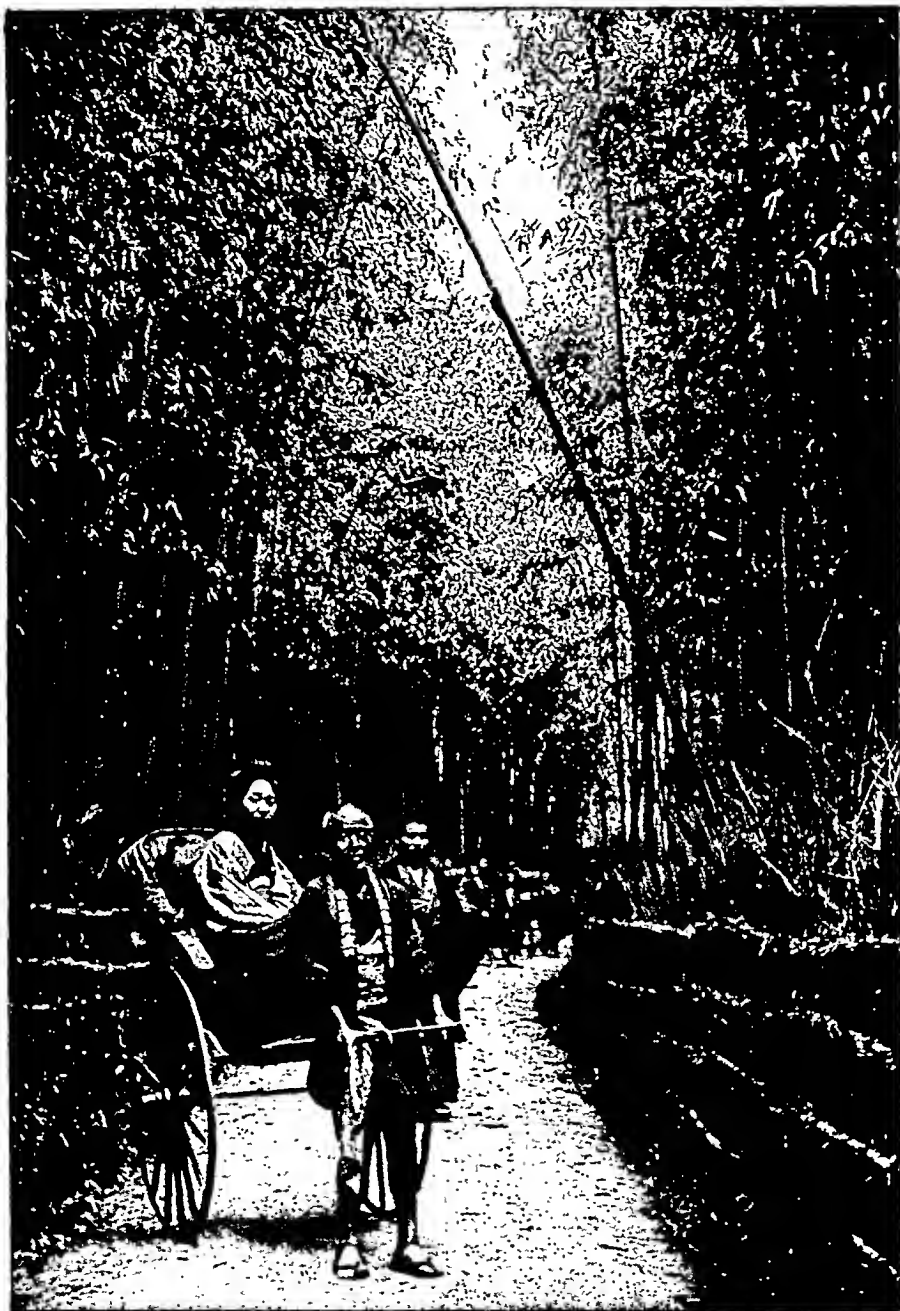
Many and varied are the sights in Peking, for it is the centre of Chinese life. Its quaint streets and shops, its temples, its wonderful walls and palaces are reminders of history and romance. We may visit the Great Hall of Audience where the emperor, on his birthday, used to release 10,000 birds from huge cages; so as to bring good luck; and the Temple of Heaven, whither once a year he took a scroll on which were written the names of executed criminals. This scroll he burnt there, so that the ashes could go up to Heaven and make it known that he had done his duty. The wonder and delight of these places and of many others in the storied city of the Celestial people surpass all expectation when we walk within its old, old walls and recall its past.



Camera Craft

OLD MEANS OF TRANSPORT PASSING BENEATH OLD WALLS

Camel caravans from Mongolia and Siberia still bring merchandise to the city as they have done for centuries. The Peking of to-day was built upon the foundations laid by the great Kublai Khan, grandson of Jenghiz Khan, a little to the north of an older city that was captured by the Mongols in 1215. The earlier city was known as Chung Tu



Rev. Walter Weston

EASY TRAVELING UNDER THE SHADY BAMBOOS OF JAPAN

Japan is the home of the rickshaw, a light structure not unlike a chair with high wheels. Its full native name, jinrikisha, is derived from the words jin (a man), riki (strength) and sha (a carriage). On either side of this shady avenue, near Kyoto, wave the lithe stems of bamboo, used for a hundred purposes in the Land of the Rising Sun.

IN CHERRY-BLOSSOM LAND

Tiny trees, grown in china pots, are popular for house decoration—dwarf pine trees or maples that grow no more than a few inches high even after a hundred years.

When so little of this mountainous land is arable, every acre that can be used is cultivated intensively. The average farm consists of but two and a half acres, and one acre must feed four persons. The islands contain a population of seventy million, and that number is increasing at the rate of not far from a million a year. To feed them, Japan must supplement

her own resources by importing wheat and flour from both Canada and the United States.

As one rides through Japan on the leisurely narrow-gauge trains, where travelers relax with fans and carpet slippers, one views a patchwork of rice fields emerald in summer, malodorous from the excessive fertilizer used. In a land where farm animals are rather uncommon, most of the labor is performed by coolies and their wives and children. These level the fields for irrigation, bank them about so that the water will not drain off, plant and



Weston

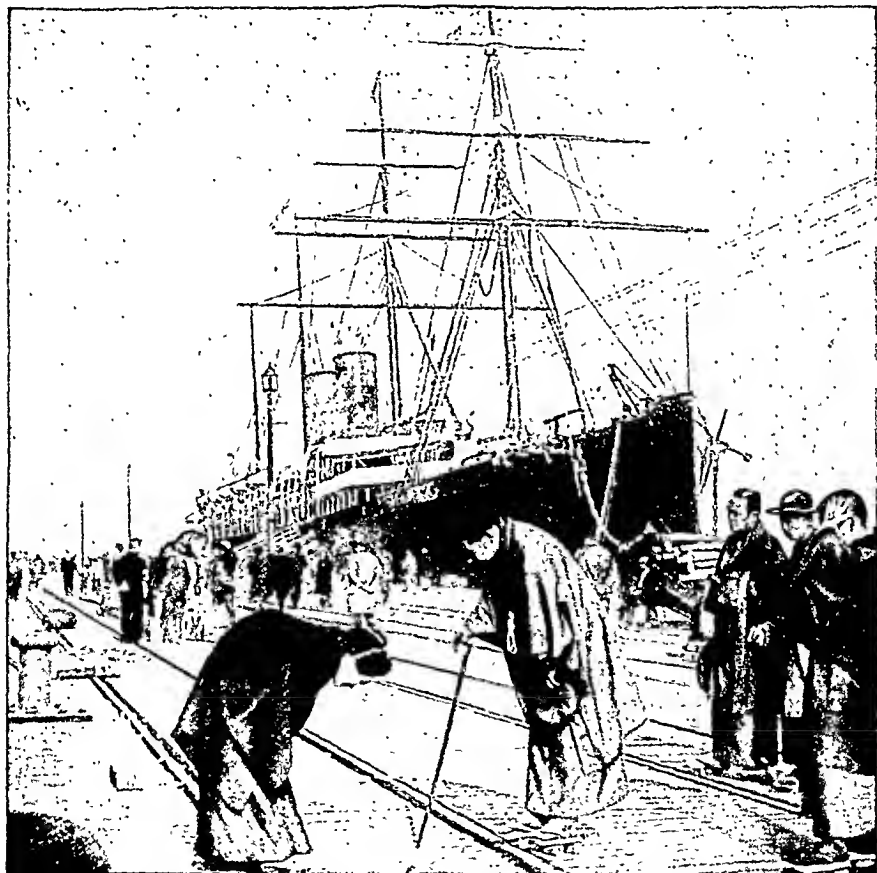
FEAST OF THE DOLLS AND FEAST OF THE FLAGS

Japan is called the Paradise of Babies, and on two days of the year this is especially true. March third is the girls' festival, the Feast of the Dolls; May sixth is the boys' day, the Feast of the Flags. Then the sons of the house are surrounded with toys, and every family that includes a boy must hang a great paper carp outside the door.

weed, and when the grain turns to the yellow of autumn, harvest it with a hand sickle. They thresh the straw by beating it over a barrel or drawing it across steel teeth, and finally husk it in a hand-mill, at which stage they have the wholesome natural brown rice chiefly eaten by the non-flesh-eating natives. To give it a polish they employ a log mortar or a small power mill. In the south two crops a year are grown. The water is ditched from reservoirs fed by the mountain streams, and the government maintains seed and fertilizer experiment farms.

Farther up the slopes of the mountains the rice fields give way to terraces of wheat and barley. Near Kyoto tea is grown. Little is exported, however, for practically the whole of the crop is used by the Japanese themselves.

As the farmers have so small an area for cultivation, they have to eke out their living by handicrafts and manufactures. Some of them make baskets, others carve wood, but nearly all cultivate the silk-worm. In each house we hear the rustling noise of silk-winding and find rows and rows of cocoons put out on trays to dry.



COURTLY GREETINGS ON THE QUAYSIDE AT YOKOHAMA

© Underwood & Underwood

From the shore of Tokyo Bay, on the coast of Honshu, runs the long pier of Yokohama, where ships lie resting before departing for the ends of the earth. These Japanese gentlemen, in native costume, have come to greet the lady who bows in acknowledging their salutes. The hump in her back is caused by a kind of pannier used to support her sash.

Long accustomed to despotic rule, the ordinary Japanese has never been prepared by education or tradition to defend his rights against his own government. How "feudal" is "modern" Japan? While the West generally discarded its medieval trappings, Japan under the shoguns, or military governors, of the Tokugawa family strengthened and preserved its feudal customs. This period, which saw the formation of much of the form and spirit of "modern" Japan, ended with Commodore Perry's opening of the country a century ago.

In feudal Japan people's loyalty was divided among nearly 300 clans, each made up of small family units. From these clans stems a group consciousness peculiarly Japanese. The Japanese do not exist or think as individuals, but as members of groups—family, neighborhood association, military unit, or nation. With bee-like instinct they swarm together, while their feudal loyalties have been fused and transformed into an intense and burning nationalism. Japanese have been molded into a nation of "think-alikes," almost incapable of individual effort.

JAPAN: FACTS AND FIGURES

THE COUNTRY

Japan, as constituted after defeat in World War II, consists of four islands, Honshu (mainland) with an area of 88,919 square miles; Hokkaido, 34,276; Kyushu, 16,247, and Shikoku, 8,248. The islands lie in the north Pacific Ocean off the coast of China. By the terms ending World War II, Japan was forced to surrender her other seized lands, including Manchuria (Manchukuo) with an area of 503,013 square miles and a population of 43,200,000; the southern half of the Sakhalin Island, the Kuriles, Korea, Formosa, and the mandated islands in the Pacific, the Marshalls, the Carolines, the Ladrões and the Palaus, former German possessions. Greater Japan was reduced from an area of 773,783 square miles, including Manchuria, and a population, estimated in 1939, at 195,000,000.

GOVERNMENT

General MacArthur informed the Japanese people that he would permit them to govern themselves under Allied directives and would employ troops to enforce his orders when necessary. No time limit was set for occupation, but the Potsdam proclamation said withdrawal would be made when the democratic objectives had been attained.

COMMERCE AND INDUSTRIES

About three-fifths of the arable land is cultivated by peasant proprietors, the rest by tenants. More than half the land is used for growing rice, the chief food of the country. Wheat, barley, rye, tobacco, tea, beans, peaches, pears, apples, grapes, persimmons and mandarins are also produced. Mulberry trees are widely grown, and the annual output of silk is huge (three-fourths of the world's total). The country possesses a variety of minerals including gold, silver, copper, lead, zinc, iron, chromite, white arsenic, coal, sulphur, salt and petroleum.

After agriculture and the making of silk, the principal industries were the manufacture of woollens, cottons, paper, pottery, vegetable oil, leather and matting.

The vast family trusts under which Japan was able to mobilize her financial and industrial strength to wage war were dissolved under the orders of the Allies.

RELIGION AND EDUCATION

Japan has no State religion and all faiths are tolerated. The principal forms of religion are Shintoism, with 13 sects, and Buddhism, with 12 sects. There are 110,500 Shinto shrines, 100,000 Buddhist temples and 2,000 Christian Churches. The Roman Catholics have an archbishop and three suffragan bishops.

Personal ancestors are deified, as well as those of the Imperial line. So are outstanding local and national individuals and families who are considered to have made contributions to Japanese progress and prestige.

Elementary education is compulsory. There are six imperial universities, among them: Tokyo, founded 1877; Kyoto, 1897; Tohoku at Sendai Sapporo, 1918; and Osaka, 1931. Illiteracy is only 10% in the nation. English is the language of commerce and a required study in the high schools. Military training in the schools was abolished in 1945 after Japan surrendered to the Allies.

CHIEF TOWNS

In normal times 67 ports are open to foreign trade, the most important being Yokohama, Kobe and Osaka on the Pacific coast of the main island, and Nigata on the Japan Sea coast, the port of transshipment for Vladivostok.

Population, 1940: Tokyo, capital, 6,800,000; Osaka, 3,200,000; Nagoya, 1,300,000; Kyoto, 1,000,000; Yokohama, 900,000; Kobe, 900,000; Hiroshima, 300,000; Fukuoka, 300,000; Yawata, 200,000; and Kokura, 150,000.

TOKYO, THE PHOENIX CITY

Capital of a Conquered People

Like that fabulous bird, the phoenix, which, every five hundred years, burned itself on a pyre of aromatic gums, and arose from the ashes in new vigor and beauty, Tokyo has more than once been destroyed and then has arisen with renewed life. Ruin from the skies descended upon it in the war; but it is once again showing its indestructibility. One thing war has not touched—the glimmering beauty of Tokyo's mountain, Fujiyama. The city unfolds like a gorgeous fan to welcome the ships and to allow visitors their first glimpse of "No Two Such"—the name of Fuji as written in Chinese characters. As a naive poet wrote of the lovely mountain: "One glance, and you would give your province; another and you would barter your kingdom."

THE city now known as Tokyo was founded in 1456, but under another name. For four hundred years it was called Yedo. In 1590 it became the capital of the Shoguns, powerful feudal lords who really ruled Japan, while the emperors lived at Kyoto. It was not until 1868, when the Shogunate was overthrown and the modern Japanese empire was established, that the city's name was changed to Tokyo and it became the sole capital. In 1940 Tokyo was the third largest city in the world, surpassed only by New York and London. It was, and is still, an important industrial city, and through its seaport, Yokohama, at the entrance to Tokyo Bay, it has access to all the seas of the world. The city has long been a curious mixture of the modern West and the ancient East. There are broad, paved streets, gas and electric light, a modern water supply system, streetcars and even a subway; but there are many more narrow, winding streets, large areas of paper-and-match-wood houses, and other reminders of the days of the Shoguns.

Every city set up by the hand of man possesses its distinctive smell. An ungrudging and enthusiastic liberality characterizes the smells on some of the canals in Tokyo. Were Tokyo more compact, and could one get a bird's-eye view of it, it would bear some likeness to Venice or Bangkok, for canals cross and recross it. Only the fine sea breeze, the "saving grace of the city," minimizes to some extent the mingled odors of dampness, soap, fish,

pickled radish and other less pleasant substances which assail the noses of natives and visitors.

Then there are the crowds, and with them comes the noise that only an oriental city could produce; the sound of thousands of wooden clogs, or *getas*, beating their tattoo on the pavements. It somehow suggests perpetual motion, like a river rattling the pebbles along its banks—a noise not unmusical, but unforgettable. It becomes the background for the piles of glowing silks, the superb materials spread out for the great ladies of the town; it goes with the endless displays of pottery; it sounds natural in the flower shops, because you remember that you have heard the same sound on the paved walks of the public parks and gardens.

The *riki* is still the dominant vehicle in native Tokyo, for manpower is even today cheaper than gasoline. In the roadways the "hai-hai" of the jinrikisha bearers accents the honk of motor horns; the patter of the bearers' padded stockings beats a rhythm to the hum of automobile engines. The rikisha man removes his pudding hat and mops his head with his towel as he lowers the shafts of the rikisha for a moment's rest. Then he is off and away again.

There are also bicycles—apparently thousands of them, whizzing in all directions, their riders often carrying bundles and even three-tiered trays of bowls of soup. There seems to be nothing that can not be carried by a Tokyo cyclist, and

TOKYO, THE PHOENIX CITY

these men ride as if they were a part of their machines.

The Ginza, Tokyo's great shopping center, is always crowded. The foreign visitor goes to the Ginza again and again, partly because there one can buy anything from fruit to a Mikiwoto pearl or an umbrella, but principally because it is a wonderful place in which to see a cross-section of the life of the city.

After dark Tokyo is a big, dusky village to all but the initiated, and to some visitors it is a rather dull one. To hob-nob for hours with a few friends, over a tiny pot of weak, sugarless tea, while puffing a tobacco-pipe with an incredibly tiny bowl seems to fill the men of Tokyo with boundless content. They also have Napoleon's

ability to sleep anywhere, in any position, and at any time. Strange Western Oriental city! Before the war men used to walk along the streets with clattering *geta*, singing, utterly unconcerned with the rest of the multitude; but now the joyous singing is gone.

Tokyo is full of cafés, always crowded, modeled somewhat on the cafés of Paris. In former days prosperous men gave geisha parties, rather solemn affairs at which geisha—professional entertainers—danced their ceremonial dances. *Sukiyaki*, the main dish, was customarily prepared by the host, who, with his guests, sat on the floor with their feet tucked under them. Warmed *sake*, a wine made from rice and served in thimble-sized



S. Tomii

IN THE FISH MARKET OF TOKYO, CAPITAL OF JAPAN

Tokyo suffered appallingly from the great earthquake and fire of 1923. Indeed, three-quarters of the city was utterly destroyed. But it is wonderful with what rapidity a new city arose. The fish market, always a busy spot, especially early in the morning, was wiped out, but in seventeen days' time a new one was opened.



Photo, Rev. Walter Weston

TASSELED WISTARIAS FRINGE KAMEIDO'S SILENT POOL

Grace and beauty are realized in the Shinto shrine of Kameido-Tenjin, Tokyo. The grounds include a pond crossed by this semicircular bridge and framed in wisterias trained on trellises. The sight is exquisite in early May when the myriad purple flower clusters, some of them as much as ten feet in length, hang over the surface of the pool.



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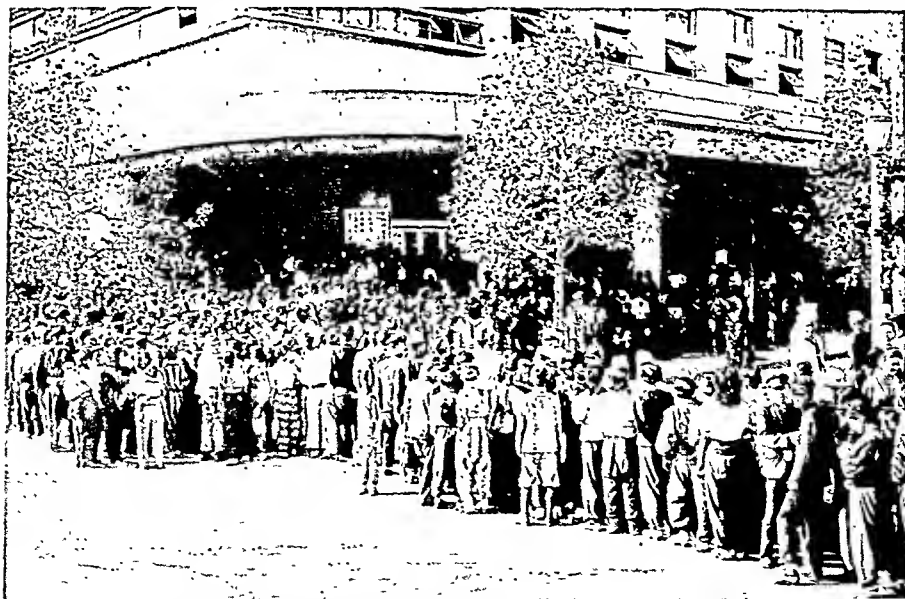
BOYS PLAY AT WAR

A deserted bomb shelter provides a "play" battle field for these youngsters of Kanoya. Under Allied control, Japanese youth will not be trained for war.

cups, punctuated the mouthfuls of *sukiyaki*.

Today there is very little of this sort of entertainment. The cafés are crowded, their principal patrons being "mobos" and "mogas." The Japanese love to abbreviate. Mobo is the abbreviation for modern boy and moga for modern girl. These westernized young people, with their modern clothes and freedom of manner, are an interesting proof of the influence that Europe and America—especially America—have had upon the younger generation in Japan.

The loveliest and most characteristic thing about Tokyo is its gardens, both public and private. Somehow the smoke and noise and odor of the city do not penetrate the gardens, which look unchanged by time. The beauty-loving people of Tokyo are seized with a species of flower-madness. The blossoming of the plum trees, harbingers of spring, begin the flower season, and man, woman and child hasten to the gardens to drink in this loveliness. Then there are the iris, and of



International News Photo

POSTWAR CROWDS FLOCK TO THEATRES IN TOKYO

As in all war-ravaged countries, people in Japan, so long starved for entertainment, throng to the newly opened theatres. Here is a scene in much-battered Tokyo showing a crowd which caused a near-riot in an attempt to cram into the Takarazuka Theatre.



Philip Gendreau, N.Y.

A DINNER PARTY IN JAPANESE STYLE

These ladies of Japan show us how dinner is served in their homes. Dressed in Kimonos, they sit or kneel on the floor before low tables. Some of the dinner service has a modern and Western appearance, but the rice bowls and chopsticks are in keeping with the Japanese setting. Sukiaki is a favorite dish, a mixture of meat and vegetables. Tea, of course, is the beverage. In all likelihood, a fish course is also served.

course, the wistaria and cherry blossoms.

The real glory of a cherry in blossom is when you see it like a white mist—there is only a suggestion of pink. Behind the cherry trees, giving a somber background that sets off their shining delicacy, are splendid pines and yews, so dark a green as to be almost black. The Japanese have a saying: "As the warrior is king of men, so the cherry tree is first among flowers."

To the blossoming cherry branch add a flower of verse! One may often see a young girl, her black hair brushed until it shines like a wet seal, attaching a poem to a tree so that those who come to enjoy the flowers may also read her work.

Although, as we have said, much of Tokyo was destroyed in the war, one may still catch glimpses here and there of cool gardens. There are bits of lovely moss-grown walls with wistaria-veiled arbors; garden pools, lush with iris standing waist-high, or

crowded with lotus cups. In the more open spaces are seen the masses of the flame-like azaleas, and always the curious, crooked dwarf pines. A sense of peace and tranquility steals over the sojourner



Philip Gendreau, N.Y.

THE SHOE STORE IS OPEN

A shoe vendor spreads his wares on a clean cloth, and he is ready for business. As we see, the stock here is limited to sandals, and does not show us other forms of Japanese footwear, such as wooden clogs.

in a perfect garden, even one which has suffered from war-time neglect. The gardens are the last strong-hold of the feudal aristocracy, also, perhaps, the last strongholds of the ancient beauty of the capital.

If one wanders about Tokyo one may come suddenly upon winding, narrow passageways that lead in and out among quiet houses, gateways through which can be glimpsed lovely miniature gardens, and tea houses where one

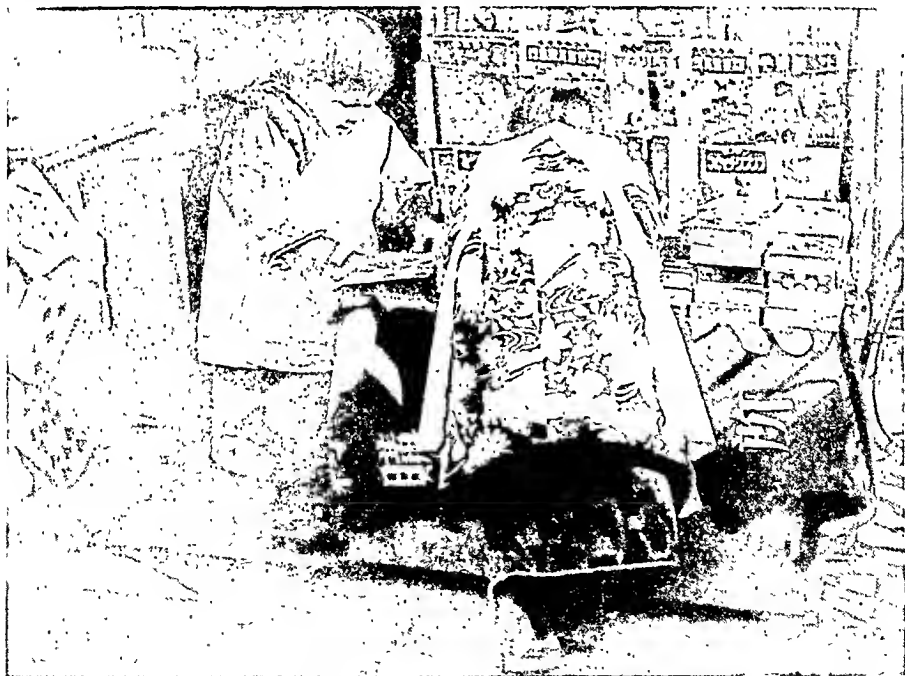


International News Photo

LIFE GOES ON IN TOKYO

This Japanese mother parks her youngest baby on her back, papoose style, while she bathes an older child. This scene is in the poorest section of Tokyo.

stays awake night after night listening to the deep, thrilling notes of the drums spreading their triple warning of fire throughout the city. Fire has always been a hazard in the wood-and-paper cities of Japan. The winds of Tokyo, described as "propitious for kite flying," are also propitious for spreading fire. At one time in the city's history fire was called the Flower of Yedo. In the old days fires were of daily occurrence in winter and spring. In



Philip Gendreau, N.Y.

LITTLE JAPANESE GIRLS INSPECT A BOOKSTAND

The books and games on this stand look much the same as those which children have in our country. We notice in the picture the padded clothing which the little girls are wearing as a protection against the cold weather. White aprons are worn over the kimonos to keep them clean when the children are at play. Wooden clogs save the expense of shoe leather.



Philip Gendreau, N.Y.

GEISHA GIRLS DANCE IN FOREST SCENE

The name geisha means "a person of pleasing accomplishments," and was given to the professional dancing and singing girls of Japan. The training of the true Geisha or singing girl began often as early as her seventh year, and her period of service was only terminated by marriage. It is possible that the many changes in postwar Japan may bring an end to this ancient Japanese custom.

1601 and again in 1657 flames swept over Yedo, reducing the entire city to ashes.

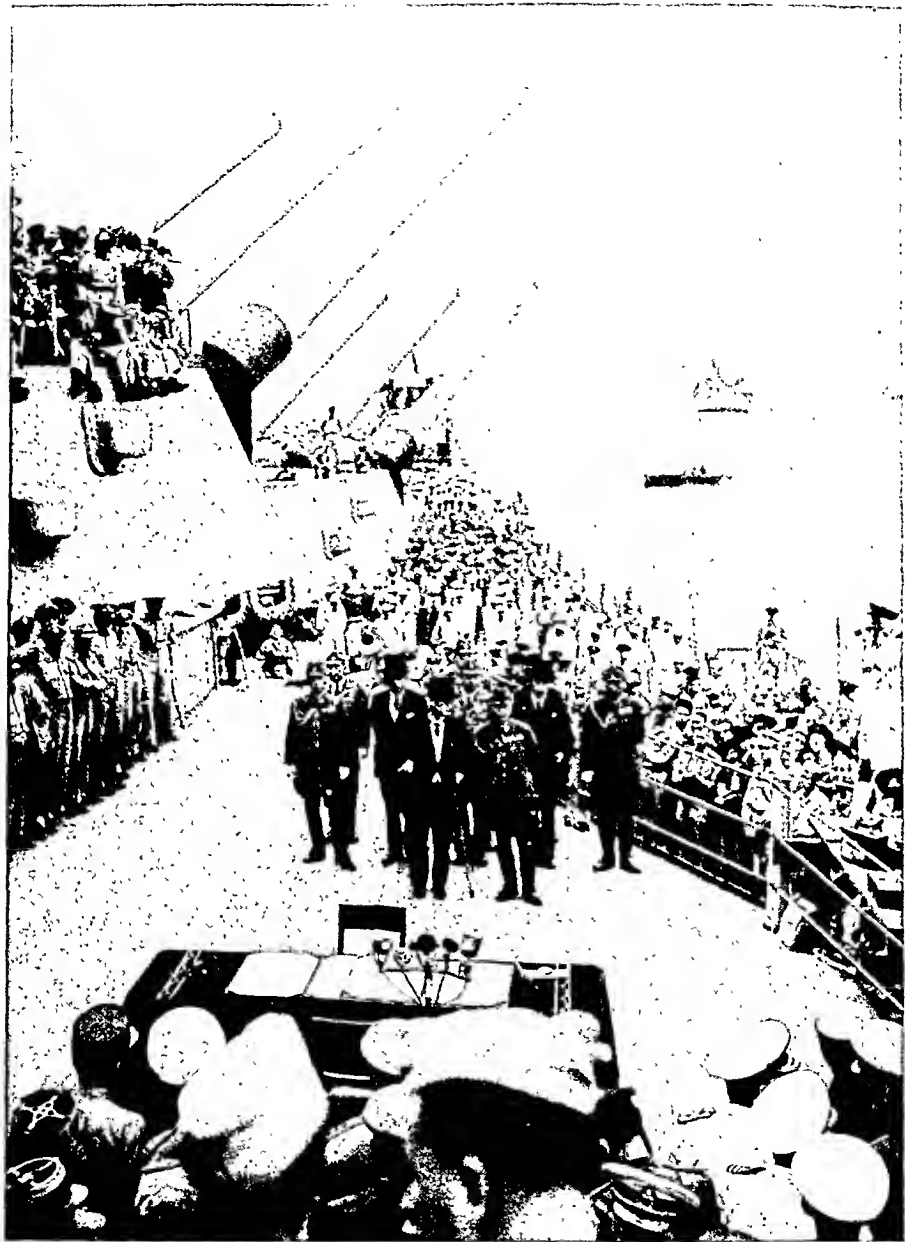
As recently as one hundred years ago the arsonists, if caught, were crucified; but even this draconic measure of fire prevention does not seem to have done much good. Today the people are learning elementary precautions against fire; but until the buildings are constructed of materials less flimsy than paper and thin wood, danger will be ever present.

In 1923 more than half Tokyo's buildings were destroyed by the earthquakes and the fire that followed. More than 150,000 people perished, and, partly because of the country's poverty, it took nearly seven years for the city to be completely restored. In 1942 General Doolittle's bombers heralded a new kind of destruction, in the first dramatic air raid over Japan in April of that year. The city was bombed many times in the later years of the war and roughly three-fourths of its area was in ruins at the time of the surrender. The biggest burned-out patch straddles the important Ueno railroad station. The imperial palace, hidden within walled acres of gardens and lakes, groves and pavilions, was so damaged as to be uninhabitable, and when war ended it was found that the emperor had been living

for some time in a building designed for an air raid shelter. Beautiful as it was, this palace will be missed less than almost any of the other Tokyo targets, for scarcely any of Tokyo's millions of inhabitants had ever seen beyond the outer walls of the imperial domain.

Perhaps the most significant change that the war has brought to Tokyo is the revolutionary change in the relationship between the people and their emperor. He is no longer a sacred symbol kept aloof from the people who were governed in his name. Instead, as the link between the democratic conquerors and the Japanese people, he is quite likely to be seen driving or walking about the streets of the city just as the American president and the British kings have been doing for centuries. It is difficult for the western mind to realize what an important move in the direction of democracy this has been. It remains to be seen how the people of Japan will react to this opportunity for self-rule. The regime inaugurated under General MacArthur may find a solid, permanent foundation among the Japanese masses.

The re-birth of Tokyo is both actual and inevitable. It is a matter of concern to many nations, especially to those whose lands border on the Pacific Ocean.



Official U.S. Navy Photograph

JAPANESE SURRENDER ON BOARD U.S.S. MISSOURI

Four years of violent warfare, which began at Pearl Harbor, came to a decisive end in this ceremony on board the mighty battleship U.S.S. Missouri, at anchor in Tokyo Bay. The warship served as a stage for the surrender, in which, for the first time in her more than 2000-year history, the Land of the Rising Sun capitulated to an enemy, and lost her chance for world conquest.

THE LAND OF THE MORNING CALM

Korea, One of the World's Oldest Kingdoms

The Koreans claim for their land a history extending over a period of four thousand two hundred years, and it certainly covers three thousand. They were once a cultured race. They used movable type in their printing two hundred years before Gutenberg's invention. Many Koreans settled in Japan, where in some districts Korean habits are still practiced. The Japanese Imperial family can trace Korean ancestry. Korea, or Chosen, as it is called by the Japanese, was the last coast land in the world to endeavor to exclude foreigners, but it was annexed in 1910. In this chapter we shall read of the surviving ancient customs of peoples whom modern civilization has as yet hardly touched, although there are over a thousand miles of railway.

KOREA (Chosen) is a peninsular tableland, about as large as the mainland of Japan, that extends southward from Manchukuo, between the two naval bases of Vladivostok and Port Arthur. Viewed from the deck of a steamer cruising up the east coast, it is seen that an unbroken chain of rocky mountains runs down this side. Islands dot the shores. Some of these islands rise several hundred feet above the blue of the sea and are lush with vegetation. The largest island, Quelpart, south of Korea, has an old volcanic crater rising to a height of over six thousand feet. Traces of its former activity can be seen in the quantities of pumice stone which are found all over the island.

Korean history can definitely be traced for over three thousand years. It was founded about 1100 B.C. by a Chinese statesman, Ki-tze (now a legendary hero), who settled at Ping-yang. For centuries a high degree of civilization existed, a Korean language developed, and movable type was used in printing years before the Gutenberg discovery. Japanese settlers came, but also Japanese corsairs who raided the coast towns.

But the ancient kingdom did not enjoy unbroken peace. The Mongol, Kublai Khan, repeatedly invaded the territory. Then in 1419 a Yi ruler determined to destroy the Japanese pirates and fitted out a Korean fleet with a view to attacking the island of Tsushima, which was their stronghold. Though he failed of his objective he did later establish trade

relations with Japan through the Daimio who ruled the island.

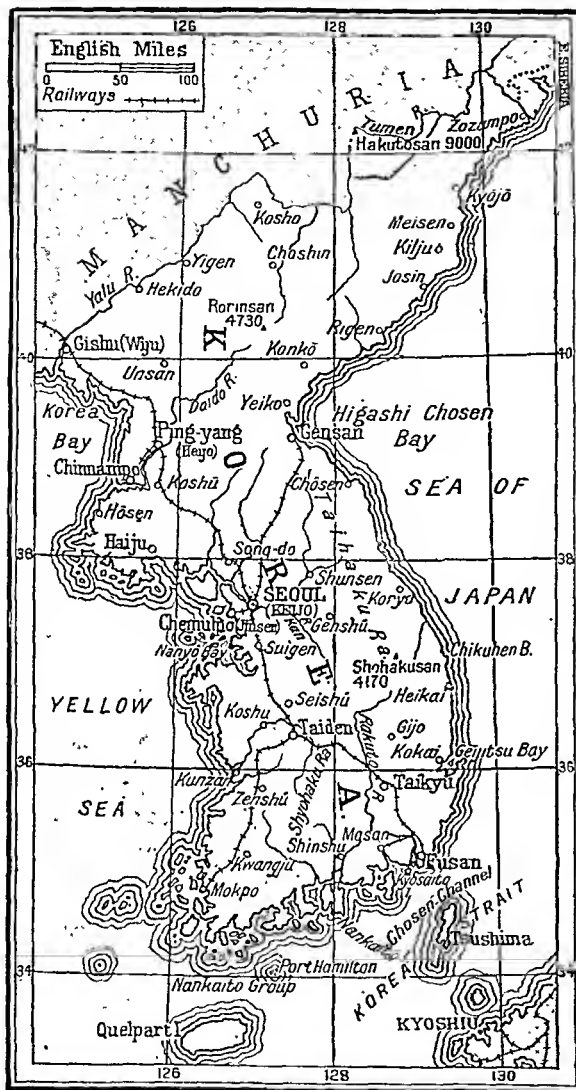
At the end of the sixteenth century a Japanese ruler, Hideyoshi, tried to capture Korea as one move in his advance on China. He took city after city, till at last the Koreans appealed for aid to the Chinese. Though the Japanese were driven out, they left the country in ruins, took many Korean craftsmen home with them as prisoners, and Korea found herself vassal to China. She deteriorated rapidly under this state of affairs.

The Koreans now forbade strangers to land on their shores, they successively repelled France and the United States of America and persecuted Christian missionaries with their converts. But on the advice of the Chinese statesman Li Hung Chang, Korea finally established trade relations with Japan, the United States, and other countries.

Now it happened that China had, about a generation previously, lost two huge provinces in the northeast to Russia: she was therefore the more reluctant to lose her hold on Korea and in 1894 China and Japan went to war over this key territory. The Chinese were defeated and agreed to recognize the independence of Korea.

Japan had by now secured a foothold on the mainland of Asia. This Russia found distasteful and compelled her to abandon. Russia, in the meantime, was advancing into northern China. Taking advantage of ill-feeling between certain Japanese officials and the Korean king, Russia secured valuable concessions in

THE LAND OF THE MORNING CALM



KOREA, THE ANCIENT CHOSŌN

timber, ports and fisheries. As a result, in 1904 Japan declared war on the Tsar and by the next year had driven Russia out of Korea. By a treaty between the two warring countries, Korea was promised autonomy, while Russia surrendered to Japan the disputed foothold on the mainland and at Port Arthur.

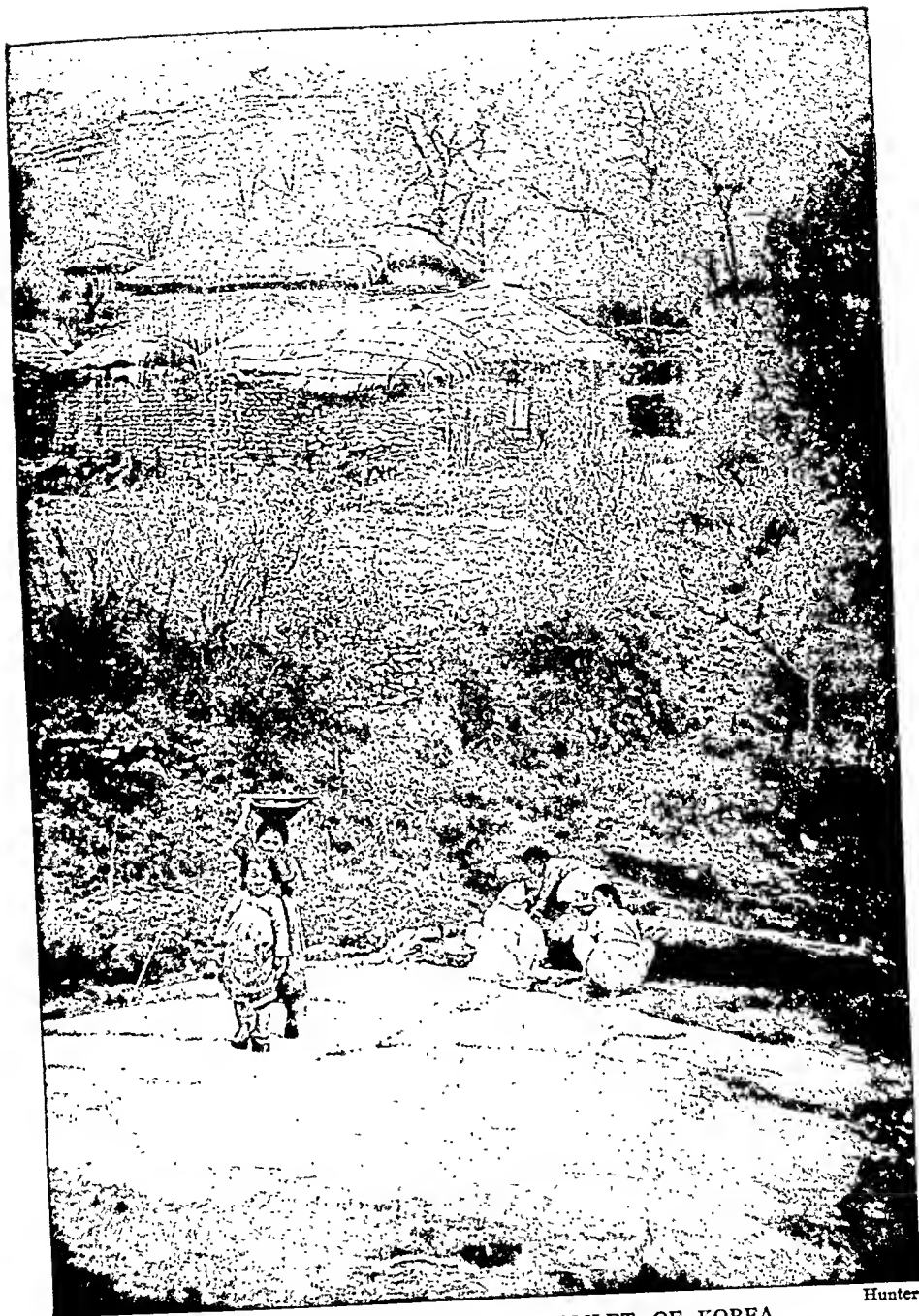
The Marquis (later Prince) Ito as Japanese Resident-General now estab-

lished friendly relations with Korea and in 1910 Japan annexed the country under its ancient name of Chosen. But while the Japanese have done much to further material progress, the Koreans have resented the attempt of the Japanese military officials to force the Japanese language and institutions upon them; and after the funeral of the old Emperor in 1919 the Koreans gathered at their capital city for a passive declaration of independence which the Japanese met with an astonishing show of force. Retaliatory violence followed.

The Koreans, however, discontented with Japanese rule, have been taught better methods of agriculture, fishing and mining, their denuded hillsides have been largely afforested and railroads have been built. Mines, except those owned by foreign companies, were formerly practically undeveloped; but under Japanese initiative, Korea now produces half the gold of the entire Japanese Empire. The government has a monopoly of the natural evaporation of salt from sea water.

The tourist will find the climate dry and bracing in spring and fall, though there is abundant rain in summer. It is never extremely hot nor cold. Korea is fortunate in escaping the floods, droughts, hurricanes and typhoons so disastrous along the more exposed coasts of China and Japan, nor are there the destructive kind of earthquakes. The light sandy loam of the river plains produces two crops a year.

Land is easy to procure. Any native may become a farmer; he has only to reclaim and cultivate unoccupied land, and in three years the land becomes his own. His agricultural implements, however,



Hunter

WASH DAY IN A HILLSIDE HAMLET OF KOREA

As the Koreans wear white clothing, the women spend a great deal of time washing the family wardrobe. No soap is used. The articles are beaten with a stick; they are then rinsed and well starched. To make the washing easier, glue is used instead of thread when the clothing is being made, so that each piece can be unstuck and washed separately.

are the same as those his ancestors used. He tills the land with a primitive wooden plow shod with iron, and digs with a large shovel. This is worked sometimes by as many as five men; the blade is pushed into the ground and men haul on ropes attached to the shaft, and so contrive to break up the ground.

Rice, the chief crop, is threshed by beating the ripe ears against a log so that the grain falls on to the hard mud threshing-floor. To remove the unwanted husks the Koreans throw the grain up into the air on a windy day, so that the husks are blown away, while the heavier grain falls to the ground.

The Koreans, like the Japanese and the Chinese, sometimes make use of the cormorant to help them catch fish. The fishing colonies have to meet the difficulty of disposing of their catches. Along the beaches thousands of fish may be seen put out to dry in the sun. Nowhere are such beautiful lobsters found.

The Koreans believe that the air is full of good and evil spirits. Even stones and trees are revered as the abode of spirits. Hills and mountains are looked upon as gods who must be appeased with gifts and pebbles are carried one at a time to the top of high mountains as offerings to the god who is supposed to dwell within. We may often see trees covered with colored rags, which are tied there by devoted Koreans and left as presents to the tree spirits.

Wicked spirits are thought to be kept away by noise. A rough wooden scaffold, with a bell suspended from the top, is erected outside a house, and poor people are always glad to get an empty oil can with a stone inside. Certain animals are supposed to be wicked or good spirits. The Korean tiger, a magnificent beast, but nearly extinct, is held to be a great wizard. One of the Koreans' favorite stories tells how a thief once rode a tiger into his village. A Korean mother was nursing her baby in a mud hut when the thief broke into the adjoining stable and hid until it was safe to steal the woman's cow. A tiger had also hidden in the stable, waiting to eat the poor woman.

The baby began to cry, and the mother told her that a tiger would eat her if she were not quiet. As this did not quell the baby's cries, the mother said: "Quiet, little one, here is *kokum*!" (sweetmeat). The child's tears stopped at once.

The tiger, who had overheard the conversation, said to himself: "What is this fearsome '*kokum*' that frightens the child into silence when my dread name has no effect?" At this moment the thief slipped the halter over his head, thinking it was the cow. The tiger was terrified, imagining that he had been snared by the '*kokum*,' and all night the thief rode his strange steed till he reached his own village at dawn. When the tiger saw how he had been deceived, he was ashamed and slunk off into the



McKenzie

PROUD MOTHER OF KOREA

Korean parents are very proud of their children, especially of the boys. The little jacket and voluminous trousers are part of the attire of Korean women.



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CROWNING THE BRIDE WITH GOOD LUCK AT A KOREAN WEDDING

A Korean bride must, on her wedding day, have her face plastered white with red patches on forehead, cheeks and chin, and her eyes sealed shut, so that she has to be led about all day by her maid of honor. She must also keep her hands concealed beneath her shawl. But on her head she wears a crown designed to insure good luck.



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GIRL DRAWING WATER AT A STREET CORNER IN SEOUL

Seoul is the capital of Korea, and though the Japanese have done much to make the city up-to-date, there are still many wells at the corners of the streets. A circle of stones surrounds the mouth of the well to prevent people falling into it, but people must bring their own vessels and ropes when they want to draw water.

jungle, but the thief lived to boast of his ride. Many such superstitious stories about the tiger are related in Korea.

Korea has religious freedom, and there are now Christians and Buddhists, Shintoists and Confucianists, though the Buddhist temples are being allowed to fall into ruins. Confucianism is the official

cult, and ancestor worship is punctiliously observed. There are also nearly 3,900 Christian churches. But most Korean religious observances are concerned with the propitiation of wicked demons. To keep these away they pay large sums to professional sorceresses, of whom, at the end of the nineteenth century, there were



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SEOUL COPPERSMITH ENJOYING A PIPE BEFORE HIS SHOP

Tourists buy the brass vessels made by hand in the diminutive foundries. Shops are to be found only in the large towns, as markets are held in the country, and even in Seoul most shops are very like holes in the wall. The above shopkeeper is smoking the long-stemmed, small-bowled pipe of which Koreans are fond.

THE LAND OF THE MORNING CALM

over one thousand. The Christian religion was introduced to Korea in the eighteenth century by a Roman Catholic priest and for some time was hotly resisted; converts were persecuted and priests tortured and killed. Now the Japanese allow the teaching of the Christian religion and even encourage its advancement in Korea.

The Koreans are taller than the Japanese, well made, with oval faces, high cheek bones and narrow eyes. The usual dress of the men is a plain white cotton robe, simply made. No needles or thread are used in the construction of Korean clothing: it is cut out and stuck together with glue. When washed it is simply unstuck, dried and stuck together again.

Summer undershirts of laborers are of airy, woven rattan. Stockings are of cotton wadding. Korean men wear curious little sailor hats perched on the tops of their heads, unless they are undergoing their three years of mourning for a parent. In that case they appear in mourning-

hats with brims that rest on their shoulders. Korean gentlemen almost universally carry fans, and often they ride on palanquins made to rest on one central wheel to relieve the coolies of their weight.

Korean women pluck their eyebrows and redden their lips, but are kept in considerable seclusion. They marry very young and are considered successes when they have brought sons into the world. They are then called "the mother of" so-and-so.

A Korean wedding is strange; the couple do not see each other until the ceremony. When the bride is first led into the presence of her husband her eyes are sealed up and she does not speak. Even after marriage the Korean woman must be silent for a long time.

The one-story houses are made of mud and beams, and usually thatched. The floors are made of dried mud, which is stamped down and covered with oiled paper. The making of oiled paper is a large industry in Korea, for the windows



McKenzie

KOREANS EMPLOY THEIR BULLOCKS AS BEASTS OF BURDEN

The cattle in Korea are large and strong and besides being exported for meat to Japan, are used as beasts of burden. The pair that we see here are taking loads of wood into Seoul. The furnaces by which the houses in Korea are heated require enormous quantities of fuel, and forests have been wastefully cut down for this purpose.



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FAITHFUL BUDDHIST PRIESTS BEFORE THEIR ORNATE TEMPLE

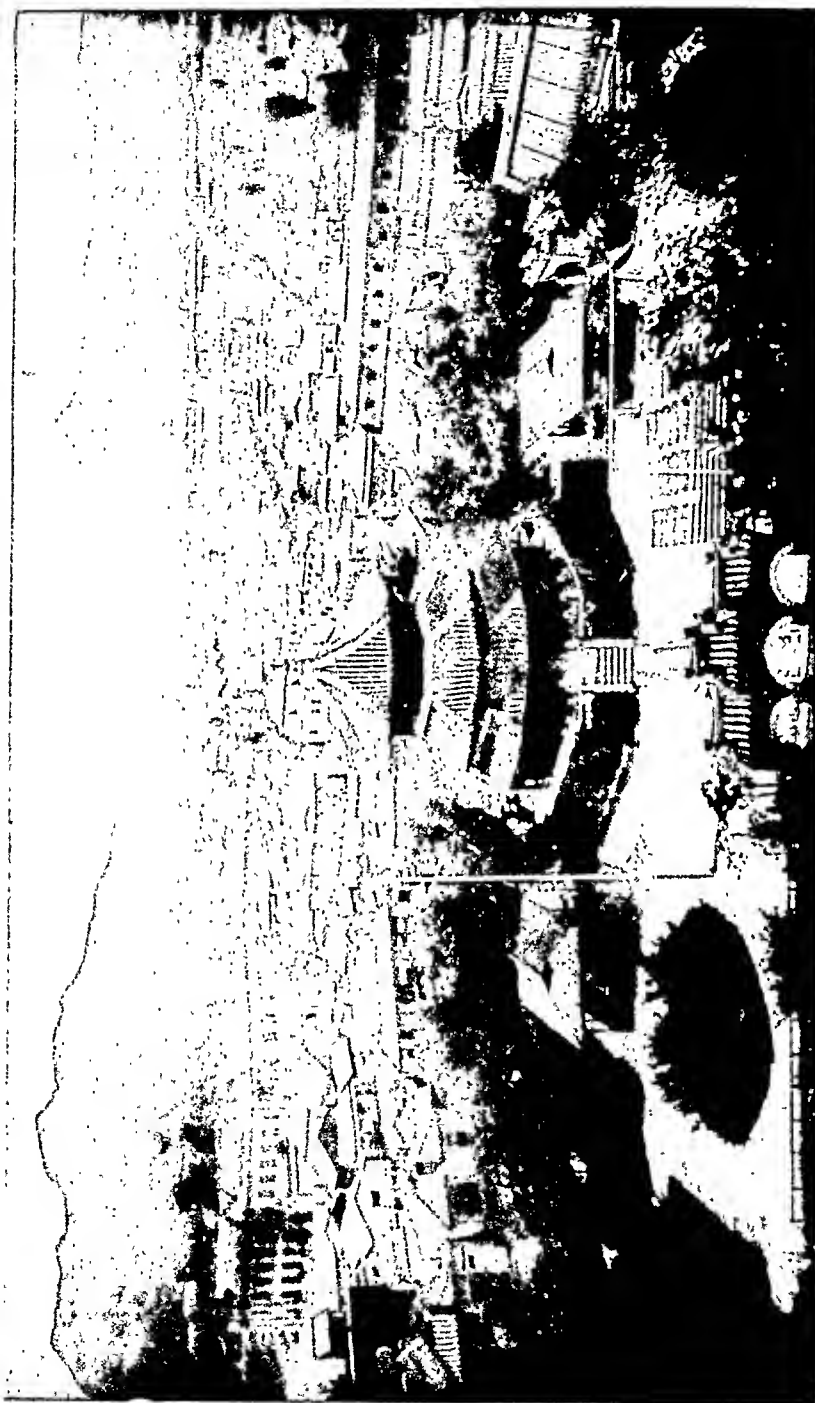
Buddhism has virtually died out in Korea, but a few faithful priests still serve in the house of the Lord Buddha. There is really no national religion in the country, save ancestor worship and a general belief in spirits. The teachings of Confucius are also followed by the upper classes, but the mass of the people has little real religion.

of the houses are also made of it and the same material is used as a lining for clothing. Koreans like "kimshee," a combination of turnips and sauerkraut; also a certain kind of seaweed cooked in oil, and occasionally, dog flesh served with a peppery relish. The rich drink honey water flavored with orange peel and ginger.

The most modern part of Korea is the quaint capital, Seoul, or, in Japanese, Keijo, which is approached from the south by the Fusan-Seoul railroad. The

city, hemmed about by mountain peaks, lies along the Han River, with Chemulpo as its port. There is a street car line and a few automobiles are seen. Yet along the sidewalks perhaps the proprietor of a music store will have his curious instruments on display and will be giving an impromptu concert to attract the trade.

Seoul has two large mission hospitals, the gift of an Ohio business man, and there is a Y.M.C.A. and a technical training school which was the gift of a New York



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ANCIENT CITY OF SEOUL, FOR NEARLY FIVE CENTURIES CAPITAL OF THE FORMER KINGDOM OF KOREA

Seoul (Keijo, as the Japanese call it), lies along the River Han, in the province of Keiki-do. It became the capital when the king built his palace there toward the end of the fourteenth century; and at the foot of the peak at the right, Mount Ilukakusan, stands an Old Royal Palace erected in 1850. The city is surrounded by a ten to twenty-foot wall on which two hundred thousand workmen were at one time employed, and in which Nan-Daimon is the largest of eight gates. There are several wide modern streets in the city, but the side streets are ugly.

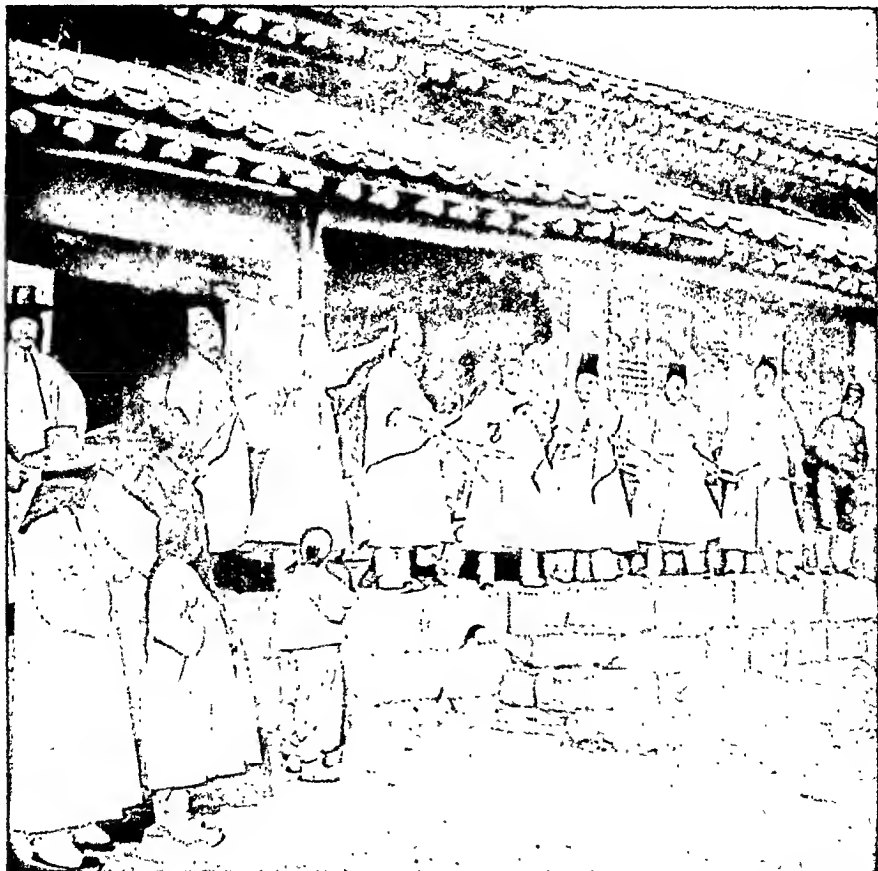
THE LAND OF THE MORNING CALM

business man. The University of Seoul numbers more than six hundred students, though these are largely Japanese. In fact, the Japanese residents of Seoul constitute over a quarter of its population. The Christian Mission Schools are numerous; and there is an agricultural school at Snigen. Seoul has nine daily newspapers—four Korean, four Japanese, besides one, owned by the government, which is published in English. There are also electric lights and radio stations. The language of Korea, by the way, is a cross between Mongolo-Tartar and Japa-

nese, with an admixture of Chinese words; while the printed language combines Chinese characters with a native script.

The great wall which surrounds the city is still in a fair state of repair. It was once pierced by eight gates, of which several remain. One of these is called the Gate of Elevated Humanity and another the Gate of Bright Amiability. Up to quite recent times criminals' heads were exposed on the walls as a warning to the public.

One of the sights for European visitors in Seoul is the belfry, which contains a



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BOWMEN OF THE GUARD AT THE OLD MULBERRY PALACE

Until Korea was annexed by the Japanese, bows and arrows were used by the Korean army. Now the country is governed by a Japanese Governor-General, and the body-guard of the Prince of Korea is maintained merely for show. The Korean bow is small, being only about three feet in length, and the arrows are made of bamboo.

huge bronze bell, cast in 1468. It has a lovely tone, which is explained by the superstitious Koreans in the following fable. The king ordered a bell-maker to make him, on pain of death, a clear-toned bell. Although he tried, he was unable to do this, until his daughter, who had a beautiful voice, flung herself into the molten metal from which the huge tongue was to be cast. This bell used to be rung at sunset and at dawn. At sunset all the men had to come indoors, on pain of death, for then it was the women's time to flock out and enjoy the air.

Seoul has a modern stucco Supreme Court building and a brick bank and today Japanese coins and bank notes are used. But in olden times it took a thousand Korean copper coins to make a dollar, and any native who was known to have accumulated wealth was forced to divide with corrupt Chinese officials. If he refused, he was stripped and beaten with a flexible paddle ten feet long, a hundred blows of which were enough to kill a man.

Outside the walls are lovely gardens and orchards. The Koreans practice sericulture, which is the art of breeding

silkworms. They also do lacquer work, but it is not so fine as that of the Chinese. There are tobacco factories, for everyone smokes from the age of fifteen, and also brick kilns, but little else is manufactured. The Koreans breed fine bulls, which are trained to carry immense loads. Unfortunately, like so many other Oriental peoples, consideration for his working animals is a habit which the Korean farmer has never acquired.

Korea now has fourteen open ports, including Heijo (Ping-Yang), which lies inland from Korea Bay; the harbor towns on the south and west, Fusan, Mokpo, Chemulpo and Chinnampo, and on the east, Wonsan or Gensan.

Since 1917 the Korean railway system, which is about 3,000 miles in length, has been under the management of the South Manchurian Railway. This gives a through line from Fusan, the Korean port nearest Japan, to Changchun, where connections may be made (via Harbin) to Leningrad; and the Japanese, by ferrying over the Korean Straits, can go by rail via the Trans-Siberian system clear to Paris. A line of such strategic importance is bound to be a bone of contention.

KOREA (CHOSEN): FACTS AND FIGURES

THE COUNTRY

A peninsula in Northeastern Asia bounded on the north by Manchukuo and Siberia, on the east by the Sea of Japan, on the south by the Chosen Channel and on the west by the Yellow Sea. Korea includes many islands along the south and west coasts. The area is 85,228 square miles and the population is 22,800,647 (1939). The name became Chosen in 1938.

GOVERNMENT

By treaty of August 22, 1910, Korea was annexed to Japan. The administration is in the hands of a Governor-General of high rank who is directly responsible only to the throne. By Imperial Rescript of 1919, Koreans are to be on the same footing as the Japanese.

COMMERCE AND INDUSTRIES

The country is almost entirely agricultural, and the chief crops are rice, barley, wheat, beans and grain of all kinds. Tobacco and cotton are also grown. Cattle of good quality are raised and whale fishing pursued. Silk-worm-raising is carried on. Gold, copper, iron and coal are abundant. The principal exports

are rice, beans, peas, and pulse, hides, cattle, silk, cocoons and gold, and the imports include cotton goods, silk goods, machinery, kerosene oil, grass cloth, sugar and coal.

COMMUNICATIONS

Interior transport is by pack-horses, oxen, rail, motor cars and by river. Railway mileage in 1940 was 3,796 miles. The length of telegraph line was 5,496 miles and telephone line was 5,991 miles. Number of post offices, 1,093.

RELIGION AND EDUCATION

A large number still follow ancestor worship and Confucianism. There are also Buddhists and Christians. Japanese influence is encouraging education. There are technical schools, industrial schools and a university in Seoul.

CHIEF TOWNS

Population, 1904: Keijo (Seoul), capital, 935,464; Heijo (Ping-Yang), 285,965; Fusan (Pusan), 249,734; Taikyū (Tai-Ku), 110,866. The proportion of Japanese in all the larger towns is considerable.

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